

The

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CHRISTIAN CENTURY

A Journal of Religion



Russia and Religion

An Editorial



AMERICA AND THE
BUTCHKAVITCH EXECUTION

By Jerome Davis



John Wesley and Science
Checking Up With Rome
The Artist and the Bible
Bishop Williams



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Giovanni Papini is one of the foremost men of letters of Italy who has been an apostle of revolt. In his novels, poems, plays and essays he has given vent to cynicism, and has appeared as a "hater rather than a lover of his kind, a master of invective, anarchist, atheist, nihilist." Suddenly the world war began, and Papini had to face it as it worked its ravages in Italy. Anarchy, atheism and nihilism were seen in all their nothingness, and for relief he reread Tolstoy and Dostoevsky. Then under the influence of the war he was induced to take up the gospels once more. He says: "In 1917-1918 I studied the history of all the races of the earth, and became convinced that the sole solution of the evil of the world is the transformation of human souls, that this cannot be brought about except by means of religion, and that the most perfect and suitable is that taught by Christ. In 1919 I began upon a sudden to write my book, and in writing it I became more persuaded than ever of the truth of the gospels and of the divinity of Christ. In 1920 Christ led me to the church."

Of his recent book he writes as follows:

"A story of Christ written today is an answer, a necessary reply, an inevitable conclusion. The balance of modern public opinion is against Christ. A book about Christ's life is therefore a weight thrown into the scales in order that from the eternal war between love and hate there may result at least the equilibrium of justice. And if the author is called a reactionary, that is nothing to him. The man who is thought to be behind the times often is a man born too soon. The setting sun is the same which at that very moment colors the early morning of a distant country. Christianity is not a piece of antiquity now assimilated, in as far as it had anything good, by the wonderful and not-to-be-improved modern consciousness; but it is for very many something so new that it has not even yet begun. The world today seeks for peace rather than for liberty, and the only certain peace is found under the yoke of Christ. They say that Christ is the prophet of the weak, and on the contrary, he came to give strength to the languishing, and to raise up those trodden under foot to be higher than kings. They say that his is the religion of the sick and of the dying, and yet he heals the sick and brings the sleeping to life. They say that he is against life, and yet he conquers death; that he is the God of sadness, and yet he exhorts his followers to be joyful and promises an everlasting banquet of joy to his friends."

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EDITORIAL

An Unlucky Stroke

A MILE above the city an airplane wheels and frolics, a dancing speck upon a lovely April sky. From that buoyant, fluttering atom bursts a puff of white smoke—a strange, ingenious smoke which holds its form and place, and grows into a glittering trail, a sinuous pencilling of white upon the flawless blue. The curves become letters, the letters grow into words, and as men watch with fascinated gaze, a message is written upon the sky. Across the face of the heavens, "words, and the words of men flicker and flutter and beat, and a spirit troubles the still which has neither voice nor feet." Three millions might look up and read the same words from the same page, and at one moment think one common thought. But what shall the message be? What words are worthy to be printed in so large a type and spread before so vast a company? What thought shall match the amazing achievement of inventive genius that made such writing possible? With a pen that an apocalyptic angel might have coveted, the skilled aviator wrote—an advertisement of a cigarette. O vain and impotent conclusion! The means so clever; the end so trivial. Is this the symbol of our time? Skill to write upon the very heavens in letters of cloud and light, but nothing worth the writing. Voices that have learned to speak across the continents and oceans, but no message worth the speaking. Infinite resources of technique, but pitiful poverty in objectives. We must not say that this is the picture of our age, but rather that it is its peril. We have gained marvelous control of forces and devised wonderful methods of transportation, communication, and manufacture, and with these plus skillful methods of merchandising and finance we have created wealth which can be expressed only in astronomical figures. But always we are threatened by the very success of these

achievements. In a world so dominated by the symbols of material success, so beset by the insistent urge of the practical and the profitable, it is not easy to remember that the supreme values are human and personal, and that to increase cleverness and skill and the accumulation of objects of desire without a corresponding increment of goodwill and joy and understanding and all the things that make for rich and noble living, is but a wretched business. When the fertile ingenuity of men produces the instruments of wholesale destruction, when cleverness is expended upon mere trivialities, when glistening mile-high letters traced upon the heavens can spell out nothing better than the name of a cigarette, it is no "lucky strike," but a most unlucky stroke.

Ku Klux Klan and Theological Conservatism

I N a recent issue of The Christian Century, mention was made of the embarrassment suffered by ministers of more tolerant spirit in face of the growing aggressions of the Ku Klux Klan. This editorial has elicited correspondence indicating that similar conditions prevail in many cities. At the same time the list of those ministers who prostitute their sacred calling by serving in the ranks of the promoters of racial hatred is also growing. The klan has adopted the spectacular device of visiting a church and putting a purse in the minister's hand in case the minister is known to be "right." Of course there are few ministers who would be influenced by a possible honorarium of a hundred dollars, but there are some. So far the reports connect up only the most hardened of the conservatives with this kind of thing. Yet by no means every conservative falls. So pronounced a fundamentalist as Dr. Stratton of New York has refused the good-will of the klan. But in other cities one finds that the exponent of close

communion or close baptism or the second coming of a physical Christ is the very person to take up the evil creed which holds Negroes, Jews and Catholics to be men of inferior political rights. Such groups are to be barred from public office without regard to personal merit for racial reasons. These exponents of blood atonement or of water salvation have never discovered the real gospel, or having discovered it unfortunately do not believe it. Paul's proud declaration of his independence of all race, sex or color prejudices is one which these conservative preachers can hardly make as they count the pieces of silver for which they have betrayed their Lord and put him to an open shame.

This is Not an Editorial But a Personal Letter

THE EDITOR of the Christian Century confesses to a desire occasionally to do some personal act that will draw out from his readers a personal expression of gratitude. He has just read a book, "Religious Perplexities," by Dr. L. P. Jacks, editor of the Hibbert Journal and principal of Mansfield College, Oxford, which he is constrained to call attention to in the most conspicuous and impressive way he can imagine. It is a little book of scarce 100 pages; it is readable by any person with ordinary intelligence, and it will instruct and illuminate the mind of every reader, be he savant or man of the street. Not since Professor James' "Is Life Worth Living?" has the very soul of religion been caught in a volume so small and so fascinating. It brushes away thick growths of perplexities arising from the creeds and inherited metaphysical presuppositions and from other fictitious sources, and confronts the intelligence and conscience with the challenge of indisputable reality. It is a good book for those to read whom life has wounded. It would be an inspiring book in the hands of youth. It will prove a moral tonic to all dispirited and baffled souls. And as for ministers and all teachers of religion, it will clear the way, put first things first, and open up the very heart of the mystery of life. Any reader of The Christian Century who spends his dollar for this book through the editor's recommendation will inevitably so associate the recommendation with the book that he will in all likelihood sit down and answer this personal letter with an expression of his gratitude.

Forum Movement an Extension of American Democracy

FORD HALL in Boston, with its remarkable forum, has been called the lengthened shadow of a man, that man being Mr. George W. Coleman. The fifteenth anniversary of this world-famed institution was recently celebrated at Boston in a dinner where the greetings of Catholics and Jews were mingled with the congratulations of those nearer in faith to the Baptist layman who has been the guiding genius of the forum from the start. Cooper Union is said to be the first forum to be organized in the United States, but that in Boston has shown a hospitality to religious idealism which has marked it as peculiar. Meanwhile the forum method has been extended to five hundred other communities in the United States. A national

organization aids in securing speakers and in standardizing successful methods. Not every community can find a clientele for a forum. It does not depend so much on the standards of education; rather, a successful forum is the mark of the spiritual earnestness of a community. The people with comfortable salaries and bourgeois minds are not usually interested. In the forum one is more likely to find persons from the extremes of society than from the comfortable middle class who ask nothing more of this world than to be let complacently alone. The forum has done much to vindicate democracy. In these days, when democracy as a working view of life is being seriously challenged in many quarters, one turns to the forum movement with a great new faith. The forum does not try to get men to think alike, but while it stimulates to definite thinking, it trains the mind in the great fundamental of sympathetic attention to others' points of view. Men of all the extremes exchange views and become less radical. Forums are a kind of safety valve for the community to let off the surplus steam pressure. It is complimentary to Boston Baptists that they have persisted in backing up Mr. Coleman all through these years with funds. When men seek to classify the church as hopelessly bourgeois such a fact should give them pause. Mr. Coleman is not alone, but behind him is a large company of evangelicals who are not afraid of open discussion.

Another New York Heretic

HERESY thrives in New York. First it was Dr. Fosdick, then Dr. Grant, and now it is Dr. Woelfkin, of Park Avenue Baptist church, who is accused of going off the beaten track. First he makes plea for an "open church," a more liberal policy whereby members of other churches may be received into membership without the Baptist rite of immersion. Second, he asks for a more tolerant and sympathetic attitude toward the new "sects, isms and fads" of the day, on the ground that they bespeak "a spiritual urge on the part of people who are seeking what they think the church cannot furnish them." Third, he recommends a more discriminating estimate of the theatre, which has too much good in it to be condemned wholesale. Finally, he lets the cat out of the bag by declaring himself "an out and out modernist, in step with Dr. Fosdick." At once there is an uproar of protest and criticism, and the new heretic is curtly told to get out of the church. The secret of it all is the desire of Dr. Woelfkin, who is one of the ablest and most beloved preachers in New York, to make the church, alike in its thought, its fellowship and its activity, equal to the appalling human need of a great pagan city. Nowhere is littleness of mind more little, or sectarianism more stupid, than in our great cities, which will soon be missionary territory for Protestant churches unless they meet the challenge of actual conditions.

"Home, Sweet Home"

ONE hundred years ago, May 8th, "Home, Sweet Home" was sung in public for the first time. The melody came in the second act of an opera called "Clari, or the

Maid of Milan," produced at Covent Garden, London. The libretto was written by a wandering American actor, John Howard Payne, and the music was composed by Sir Henry Bishop. The opera died and was soon forgotten, but the centenary of the song which it bequeathed to the world is being widely observed on both sides of the sea. The footsteps of Payne finally found their way back to the home of which he sang with such haunting accent; but he resumed his wanderings later and died on foreign soil, at Tunis, where he had gone as American consul. But he left an imperishable legacy, a song to break the human heart, and mend it, while human nature is the same. Its simplicity of sentiment, striking the most tender strings of human feeling, its sweetness of melody, its aching loneliness and plaintive yearning for loved faces and familiar places, make it one of the immortal songs in which the human heart finds voice. There is in it that nameless pathos, that pensive prophetic sorrow which haunts all human music whatsoever, as if it foretold, by suggestion, a Home not made with hands in which every human soul, however far-wandering shall find haven and solace at last.

"I go mine, thou goest thine;

Many ways we wend,

Many ways and many days,

Ending in one end.

Many a wrong and its crowning song,

Many a road and many an inn;

Far to roam, but only one home

For all the world to win"

Russia and Religion

WHAT reader of the American newspapers' outbursts against the Russian government for the Butchkavitch execution, has not felt the utter lack of any informational basis for such hysteria? Confessedly only a single bit of eye-witness information has reached our public—the dispatch by Francis McCullagh to the New York Herald, and this, as Mr. Davis in his article in this issue intimates, bears more than one mark of incredibility. Yet the secular and religious press have joined with unusual unanimity in vehement condemnation of "The Soviet's Drive on Religion," "The Bolshevik Challenge to God," and such titles with which their articles are headed. We confess that we do not share the superheated emotions of our journalistic neighbors. That the execution of the vicar general of the Roman Catholic archbishop meets our condemnation goes without saying. The Christian Century holds that the policy of capital punishment is wrong, whether in Russia or medieval Spain or modern America. And this execution was practically foolish as well as theoretically wrong. As the cynical Frenchman would say, it was more than a crime; it was a blunder. By it the soviet government has enormously increased the difficulties which advocates of trade relations and political recognition in all the great nations must encounter. It is proper at the threshold of any comment on this bit of brutality to make reckoning of its stupidity, its folly, its frustration of the

very purposes of the soviet regime, its paralysis of whatever friendly or tolerant action self-respecting liberal spirits the world over may have been prompted to take on behalf of the restoration of Russia to the respectable fellowship of the nations. Even if soviet leaders are not maliciously disposed they seem to be capable of such repeated and outrageous blundering that it is difficult longer to entertain the hope of their making any valuable contribution to human progress.

What would American people think of the Russian prelates if they should travel amongst us as ardent propagandists, preach their doctrines, unfold their system of faith, exploit their program of religion and society? Mr. Bryan and Dr. Fosdick would march arm and arm in the procession of protest and censure. Few of our red-robed ritualists, even, would discover the slightest sympathy with them. Yet, under the lash of the soviet's wickedness and folly, the most divergent religious elements of our American democracy are vying with one another in their mutual fury against a government and a social program which will perpetrate such acts, and in defense of the "cause of religion" for which these democratically unworthy representatives are thus recklessly forced to stand.

Nevertheless, Christian public opinion cannot afford to let itself be swept to the hysterical and unreasoning conclusion which the American church press with hardly an exception has adopted. Here is one staid and usually perspicacious church periodical which naively accepts the incredible statement of Mr. McCullagh that the vicar general was condemned because he violated an alleged soviet law prohibiting the teaching of religion to children under eighteen years of age, and it holds up its editorial hands in horror at a law that would make it a crime for mothers to teach religion to their children! Outside of the fact that Karl Marx was an atheist and that his followers who now head the Russian dictatorship took over his atheism with the taking over of his economics, there is no convincing evidence that the Russian official attitude is hostile to religion as such. The constitution of the soviet state absolutely separates state and church and grants religious liberty, protecting religionists against the persecutions of anti-religionists, and anti-religionists against the persecutions of religionists. Not once nor twice have the police or military powers of the state been called into action to preserve order and maintain this religious freedom.

That the government recognizes the necessity of a revolution in religion as well as in the economic and political system is beyond doubt; and what American Protestant disagrees with that conviction? Who of us does not know that the first condition of social progress in Russia is the destructive reformation of the institution of religion which for a thousand years has lain like a crushing weight upon the human spirit in Russia? The situation presents obvious points of similarity to the French Revolution. There is a substantial element of truth in the legend posted at the gate of the Kremlin that "religion is the opiate of the people." The benevolent despots of the eighteenth century knew that. They had no personal interest in religion, but they valued it as an instrument of control, an agency for rendering people contented without liberty. It was for this

reason, rather than for any pronounced conviction in favor of atheism that the leaders of the French Revolution undertook to destroy the existing order of religion. They did not want people to be contented without liberty. Religion as they knew it meant the submission of the many, the domination of the few, the sanctification of the status quo. The symbols of religion were the insignia of the old and hated order. Therefore bishop and priest must go the way of king and feudal lord, and the property of the old church must become the property of the new state. It was for the same reason that Napoleon restored the church. His was a task of securing submission. He needed the church. He entered into a concordat with the pope three years before he dared assume the crown as emperor. It was for the same reason that the congress of Vienna welcomed the restored papacy as a bulwark against revolution and an instrument for the restoration and maintenance of the old regime.

The Russians are writing another chapter in the same story, albeit by means of far less brutal and bloody measures. The first task of the revolutionary element in Russia was to turn good-natured, shoulder-shrugging peasants, with something of oriental fatalism in their temper and an age-long habit of regarding misfortunes as the will of God, into militant revolutionists. "Be less meek" was a piece of advice sorely needed in the process of making a bolshevik out of a muzhik. The first step was to remove the icons from public places. They used to be seen everywhere—on the walls of houses, over gateways, in railway waiting rooms. Candles to be burned before the holy pictures were sold along with sandwiches at the lunch counters at railway stations. Complete liberty was declared for all faiths and disbeliefs. Religious teaching which had formerly been a part of the teaching in elementary schools, was made optional; then abolished. In July 1922 the baptism of children under eighteen years of age was forbidden.

Meanwhile the church itself had undergone a degree of reorganization necessarily incident to the first revolution. From the days of Peter the Great, the czar has been head of the church. After the fall of the czar, the patriarchate, which had been suspended since 1721, was revived, and Vassily Tikhon became patriarch of all Russia and head of the Russian church in November, 1917. The policy of the soviet government in relation to the church had provoked the resistance of a large number of priests. A decree in 1918 declared that all property hitherto belonging to churches is national property. No church has the right to own property. When the famine conditions became too terrible for further concealment, the charge was made that the church was indifferent to the sufferings of the people. The patriarch applied for permission to organize relief work at the expense of the church. It was refused. The government demanded that the wealth of the church be surrendered, but would give no guarantee that it would be used for purposes of relief. The priests, having no great confidence in the reliability of the public officials as administrators of relief funds refused to surrender the property. Confiscations began, with much heroic resistance and many death penalties for "confiscating public property." A priest

who would not surrender church property was considered as confiscating public property. Tikhon was summoned to court in May, 1922. A few weeks later he retired from the patriarchate, committed the direction of the church to one of the metropolitans until the convocation should meet, and retired to a monastery in Moscow. Convocation has not met, but a supreme ecclesiastical council was formed under close contact by the government, and the "reformed" church under its direction is called the Living Church. Tikhon was in the monastery until summoned to trial on April 23.

To this brief outline of events, which has made no reference to the recent trial of the Roman Catholic archbishop and vicar general and the execution of the latter, three salient considerations should be made clear.

First, the denial to the church of the right to own property does not in itself constitute an attack upon religion, but is a consistent part of a general program of community ownership of property. Whatever opinion one may hold as to that general program, this particular part of it is as defensible as any of the rest. This is far from being the first time in history that church property has been confiscated. The case of Henry VIII and the monasteries, the confiscation of ecclesiastical property in France during the Revolution, and the secularization of church lands in Germany in 1803 at once come to mind. The cases are not quite parallel, but the chief difference is that the confiscation in Russia, being based on a communistic theory of society, is consistent and thoroughgoing. It takes not only surplus wealth, but everything; not only property that is misused, but all; not only real, but personal.

Secondly, the method of enforcement of this confiscation has been ruthless and savage beyond excuse. The seizures of church property in other countries mentioned above were all carried out in the face of reluctant and resisting clergy, but with little bloodshed. The thing can be done, if it is to be done at all, without the barbarous absurdity of treating every priest who hides the holy vessels or keeps back the jeweled icons of his church as one guilty of an overt act of treason in time of war. Such terroristic methods betray too clearly the rule of a desperate minority who dare not be reasonable for fear they will appear weak.

Thirdly, the soviet course is not original: it merely reflects and carries on the politico-ecclesiastical procedure which was wrought into the very fibre and fabric of czarism. If the czar's government was corrupt and anti-social and repugnant to all that the democratic mind holds sacred, then the ecclesiastical system which drew its life from czarism and which supplied the spiritual substance of the old Russian social order must carry its full share of the condemnation. How does it come about that men exalted to power, however arbitrarily, should resort to measures of such fierceness and brutality? Some of us have forgotten in what school these Russian peasants and hard intellectuals were trained. The very regime which the suffering ecclesiastics and their immediate predecessors supported and helped to create, subjected the whole Russian people to quite this method of gaining political and religious ends, through long generations and centuries. What soviet lead-

ers have done even under the worst construction that may be put upon their acts is tame compared to the practices of Russian czaristic bureaucracy and clericalism. This does not justify, though it helps to explain. But the explanation is too lurid not to be illuminating.

Thus our net reaction to events over there, whether it be a Christmas party of anti-religious students, or the confiscation of church property, or the arrest and trial of the patriarch Tikhon, or the execution of the papist Butchkavitch, is one of protest against dragging our religious emotions into it at all. Instead of growing hysterical over the "Bolsheviks' Challenge to God" we wonder if God is much more likely to be found in the now politically impotent ecclesiastical system which is the heir of the old tyrannous church whose perversion of the will of God kept Russia's millions in bondage for centuries, than in the no less and no more tyrannous bolshevik regime itself.

Bishop Williams and the Larger Fellowship*

THERE is a kind of liberality which does not commend itself to the mind or the conscience of really thoughtful men. There is the tolerance of the man who is friendly toward everything because he does not believe very deeply in anything. There is the generous Pantheon which has room for the statues of all the gods because the builder is not really devoted to any god. There is the friendliness of spirit which characterizes the man who is hearty toward all points of view because there is no point of view to which he is deeply loyal. There are men who do not care enough for anything to live for it and there are men who do not care enough for anything to die for it. Their liberality has no moral depth and is without spiritual insight because they have lost sight of distinctions and have become morally color blind though they feel intellectually emancipated.

Such tolerance as this is the farthest possible removed from the spirit of friendliness which characterized the life of Bishop Williams in respect of his relation to many groups in communions outside his own. It must be said first of all very simply and very definitely that he was at the heart of him a loyal and devoted Anglican. He believed definitely that the ideal church is the state at worship. "I am an Erastian," he sometimes said with a quiet light in his eye. He appreciated profoundly and with the deepest loyalty the gracious ritual and symbolism of his own church. He believed that the eternal may express its meaning in the temporal and that the very physical things of life may be made the vehicle of noble, moral and spiritual meanings. He believed that all the fine tradition of lofty forms of worship spoke in a profound and searching fashion to the spirit of man. He was not one of those who think that democracy consists in reducing everybody to a

low level in order that nobody may be uncomfortable. He believed that democracy consists in giving everybody the opportunity to rise to a high level in order that all men may meet on the table-lands of life. And so, though his democracy was never characterized by any quality of superciliousness or self-conscious condescension, it was equally removed from that easy going carelessness which loses the sense of high values in its indulgence in a comradeship without moral vigor and without intellectual demand.

The very genius of his own communion with all its capacity to unite the belief in the holiness of beauty with the consciousness of the beauty of holiness throbbed in his very blood. The solidarity which he found in his own church spoke to something very deep in his own life and very deep in his own convictions. It is easy to see how such a spirit looking out upon the world could understand sympathetically that quality of solidarity which has expressed itself in the Latin church and in the Greek. There is a story that once William Ewart Gladstone under the dome of St. Peter's felt a sudden realization of all that majestic unity and solid strength of which the cathedral is the great expression in architectural form. Such an experience might easily have come to Bishop Williams whose own belief in the corporate life of the Christian church made him very responsive to the principle of solidarity as it expressed itself in the terms of Latin or Greek ecclesiastical life. The windows of his own temple opened very naturally toward those forms of churchly life and worship which emphasized the corporate aspects of Christianity.

It is a little less obvious but it is none the less true that Bishop Williams felt the profoundest understanding of those forms of Christian life whose emphasis is on the prophetic rather than on the priestly side of the Christian religion. The independent tradition with its tremendous enthusiasm for the prophet and for the word which comes ripe with power from human lips was one which he well understood, for Bishop Williams was himself a prophet speaking with fine vigor and solemn urgency the things which God had made commanding to his own mind and conscience and heart. No church in which the prophet occupies the place of central significance could be foreign to him, because the spirit of prophecy was alive in his own soul. And so he met men of other communions on the basis of some deep and noble thing in their life which spoke to some deep and mastering feeling in his own experience, and because men are usually right in their assertions, even as they are so often wrong in their denials, he found points of happy contact with men of the most various communions and the most various ways of expressing those mighty moral and spiritual motives which come to all of us from the creative personality of Christ. If Bishop Williams sometimes brushed aside as incidental features of ecclesiastical life which have obtained a solemn sanction in the minds of some other men, it was precisely because he felt that in this way he expressed the deeper solidarity to which men are sometimes disloyal when they stand stiffly and immovably bound by small

*Dr. Hough's tribute at the Bishop Williams memorial service, held in Orchestra Hall, Detroit, April 17.

technical requirements. It was in this spirit that he heartily gave his consent when men of other communions were invited to speak from the pulpit of St. Paul's cathedral. It was not that he was less an Anglican but that he believed that he was expressing the very deepest genius of his own group when he clasped hands across the boundaries which so often have been raised artificially with men of prophetic spirit in other communions.

Of course, the great social passion which was so fundamental a thing in Bishop Williams' life found inevitable expression in his contacts with the larger fellowship outside his own communion. It was such men as he, the fire and vigor of whose enthusiasm to see the principle of Jesus expressed in our social and economic life, who made possible the social creed of the churches which is the expression of the Federal Council as regards the legitimate aspirations of men in all our social and economic relationships. This social creed of the churches as adopted by the Federal Council expresses the solidarity of Protestantism as regards the legitimate aspirations of labor, and since its adoption no group of working men in America have sought for an actual right or put forth a legitimate claim without having behind them the tremendous strength of this utterance of a Protestantism united in its apprehension of the right of the workers to their just share in that which they produce. In respect of many a great issue, Protestantism has a profounder solidarity than is sometimes realized and men like Bishop Williams have had the most vital share in producing a situation where the various Protestant groups stand with kindled soul and united strength in the face of some of the great problems which confront the men and women of our time.

We may well look forward to the day when the churches which emphasize solidarity shall give a new place to freedom, and the churches which emphasize the individual shall come to a new understanding of the meaning of the corporate life. In the meantime, such fine and generous and virile and earnest leaders as Bishop Williams give a spiritual solidarity and an almost visible unity to any of the sanctions of the Christian church. Friendship and brotherhood and generous sympathies are indigenous to such a nature as his and it is with the profoundest sense of our debt to a loyalty which had a fine tolerance at its heart and a liberality which was rooted in the firmness of moral and spiritual conviction that we think today of the commanding figure of the bishop who has passed to where, beyond these voices, there is peace.

The Artist and the Bible

MOST artists in the present day pay little heed to the Bible. The book suffers since it needs these interpreters. But they suffer more. For the sake of art even more than for the sake of religion the neglect of the Bible by the artist is to be deplored. The church loses more than decorations. It loses the vision as it is seen by the eye quick to see beauty and to adore it. But art loses the inspiration and the corrective of the Bible.

No one who cares either for religion or art longs for the days to return when the artist was the commissioned servant of the church. Still less is it desirable that the artist should become an illustrator of what is to him a dead letter. Better that they should be forever separated than that they should form an alliance purely formal and insincere.

There is a more excellent way. In these pages there breathes a spirit which is needed by all who would interpret this human scene; even for those who have not yet discovered in them any message from beyond the veil of sensible things. There is still a distinctive spirit to be discerned and learned from the Bible. He who has been disciplined by that spirit never looks at life in the same way again. It is not our demand that the artist should accept from the book its reading of the eternal scene. If that is given to him he is blessed among men; for him the Bible will become what it was to an old Puritan, "not merely a reality, not merely the greatest of realities, but the only reality." Such it became to Holman Hunt. But this faith may be given or withheld. Those artists who do not share the vision of an eternal glory will find their art all the nobler and stronger when they have drunk deep from the amazing honesty and reality and humanity of these sacred books.

It is a perilous venture for one who is not an artist to cite instances. It may be that in certain schools of modern art the names of Rembrandt and Jean Francois Millet are no longer revered. If that is so, some of us would rather remain with these great artists in exile than with their critics. It is never hard indeed to discern in the work of these great artists that they have been through the mental and spiritual discipline of the Bible. From that book Millet received his first and abiding inspiration. His subjects were seldom biblical. His spirit was always that of one who looks as the ancient seers looked at the earth and the human beings who inhabit it. In his short essay on this painter, Mr. Romain Rolland claimed that for this reason he was more akin to the intellectual oligarchy of England and America where, as he imagined, the biblical spirit still prevailed. It is abundantly clear from Millet's own language that he interpreted life with the sacred words always sounding in the depths of his being. This is shown in his treatment of nature as not a thing apart from the struggles and sorrows of man. It is always seen in its relation to that fight to which man is called from which he receives no discharge. "In the sweat of thy brow thou shalt eat bread." Where but in the Bible did he learn the glory and the sorrow of that battle?

It is a good thing to be driven back upon the naked realities of this human scene. There has been for a long time a conspiracy to cloak all disquieting facts. We have played a game of make-believe. The pretty things of this world have been isolated and admired by themselves. The pleasant experiences of the soul have been prized and the terrors of the way evaded. The war interrupted this parlor-game. It has been taken up again. But the game begins to pall. We are not allowed to forget that it is a game. In one moment the disguises are torn away, and

life is discovered to be at once a more terrible and a greater experience. The pretty things are shrivelled away, and there is left something more true to the experience of mankind in every age and under every sky. From the illusions of mere prettiness and the disguises which we have devised, there is a sure way of deliverance in the Bible. The very honesty which makes it distasteful to some timid moderns will commend it to those who know that the veneer of modern life is nothing but an amiable piece of imposture. They will feel like the pilgrim long-pent in cities, who tastes the bracing air of the desert; or like Balaam who went no more as at other times to meet with enchantments, but set his face towards the wilderness. The reading of the Bible will do this for the spirit of man: it will set him free from enchantments and show him the beauty and the terror of the wilderness.

In that world of pretense in which we love to hide ourselves we take delight in things curious and odd and as it would seem untouched by others before us. Literature and art when they are greatest do not deal with odd things but with universal. They are not concerned to find new themes, but to re-experience and re-express the old emotions which have their place in every heart in all generations. There is no discipline of the mind which sets it more swiftly in the presence of these great concerns than the reading of the Bible. Its universal interests are at once the ground of its appeal to the unlettered peasant and to the artist. No one has less use than the artistic soul for mere cleverness. No one needs more than he to understand the things by which men live.

To have a corrective of unreality; to be able at once to step into a world where in simpler days men faced life honestly and did not make the great renunciation; to have fellowship with great souls as they handled the abiding and universal realities of sorrow and joy, of life and death—these are gains worthy of all acceptance. And these are not to be found at the end of some long pilgrimage. They are to be recovered in the most familiar book

in the world. And there are also gains which some have found in that book, of which no mention is made here.

The Sloping Stars

A Parable of Safed the Sage

I RODE upon a Train, and it was Evening. And I looked out of the Window, and the Earth was dark, but the skies were lighted with Stars. And I beheld, as the Train rounded a curve, and there was a Long Row of Stars, as it were, on a slope from the Sky to the Earth. And it was a Constellation which I had not observed before, neither had they told me concerning it when I studied Astronomy. But it was a Beautiful Sight. And I wondered that I had never seen the like before.

And the Stars grew in Brightness, so that those that were highest were Stars of the First Magnitude, and still grew brighter. And as I beheld, lo, they were approaching me, though whether they moved or the train at first I knew not. And the Train swung around the curve a little further, and behold, every several Star was Twins, yea, Castor and Pollux had nothing on any of them.

And suddenly I knew that what I had for a moment observed as Stars were the Headlights of Automobiles ascending an Hill. For it was a region of Hills, and this Hill had a Road such as might have been known as a Road in the daytime, but as seen at night it looked for a moment like a Parallel for the Milky Way, save that it had fewer Stars and more Brilliant, and all in an ascending row and double.

And I remember that Jacob beheld a Ladder, which I think was a Rocky Slope on an Hillside, for I have been where Jacob lay, and that was the kind of Ladder which I beheld. But there were no Electric Lights or Prestolites on the Ladder of Jacob. And as for the folk in the Automobiles who were ascending, I hope they were Angelick, but I know not, save that their lights made an Highway of Beauty, ascending from the Earth to the Sky.

And I said unto myself, I know not whether those cars be Rolls-Royces or Packards or whether they be Dodges or Fords, still do their lights make beautiful the Highway and they shine, every one of them, in an ascending series that lighteth the way to the Stars.

Beloved, though Automobile lights be not stars, yet be they enough like unto them to remind us of some things that may be worth remembering.

There is but one kind of light, when all has been said and done, and only one kind of Goodness. The angel that measured the temple with a rod whose unit was a Cubit, measured with a Cubit which was the Forearm length of both Man and Angel; for Earth and Heaven have one common measure of Spiritual Truth. And all the lights that men kindle here on earth that light their fellowmen on the upward track, these burn on eternally. They that are righteously wise shall shine as the brightness of the firmament, and those whose wisdom helpeth men by lighting the upward road, shall shine as the Stars forever and Ever.

BY THOMAS CURTIS CLARK

The Pursuit

I DREAMED that I could flee from Him,
And through the morn and noon I sped—
So swift, I thought, He could not see;
But when the day began to dim,
Lo! there was He.

I fled from Him through countless years;
I sought the shadows of the night;
But I could not His love forget;
A penitent, I turned in tears—
He followed yet.

And still He follows, on and on;
And I still stumble—but in trust;
For I have learned, with growing night,
That, if there is for me a dawn,
He is its light.

America and the Butchkavitch Execution

By Jerome Davis

AFTER trial and conviction, the bolshevik government of Russia executed Vicar Butchkavitch, a wealthy Polish priest, on March 31. Immediately blanket condemnations and denunciations echoed and re-echoed throughout America. The Churchman says, "The soviet government has succeeded in perpetrating a crime that has sent a shock through the moral conscience of the whole world." The New York Journal concludes, "The execution of a priest and the suicide of a government by the same bullets." To hear the chorus of cries, one might prophesy the impending fall of the soviet power did not one recall a score or more of similar choruses—from out of the past. To one who has scientifically studied the mechanisms of our press by which headline is followed by headline and sensation by sensation, some of these furors are known to be largely froth. Yet because there are other papers like the Churchman, which represent sincere belief, it is desirable to consider the whole case carefully.

No religious American would defend, even by implication, the murder of a priest by any one. Personally, the writer strongly opposes all capital punishment, even for a traitor or a murderer, although it is now practiced by the leading Christian nations. In justice to the bolsheviks, however, we must consider the matter on the basis of the standards which obtain in our present civilized societies.

THE CRUCIAL QUESTION

The crucial question is whether the priest was executed because of religious devotion or for treason. The only shred of evidence to support the former alternative is the testimony of a reporter of the New York Herald, Francis McCullagh, who had been an intelligence officer in the British army in Siberia and who was captured and imprisoned by the bolsheviks following the collapse of the Kolchak regime. The testimony of such a man is, of course, open to question. His unsupported word would not be sufficient to convict in any of our own courts of law. Furthermore, his testimony shows clear signs of prejudice. It so happens that when I was in Russia I met Krylenko, the prosecutor in the case. He is a pleasant little man who appears anything but bloodthirsty, yet McCullagh describes him by the following extravaganza: "Of all the bloodthirsty wild beasts I have ever set eyes on, Krylenko is the worst. He raged like a wild animal stunted in its allowance of blood and devoured in consequence by a raging thirst." Such words do not lend conviction as to the impartiality of their author. Contrasting the above with the official bolshevik report of Krylenko's speech to the judges, his testimony seems all the more questionable. Translated, it reads, "I demand the death penalty, not because we are bloodthirsty, but because it is necessary to make people understand that we will allow no one to attempt to overthrow the revolutionary people's government

with impunity." Yet the American reporter's statement is the only evidence we have that the priest was executed on religious grounds and even McCullagh admits that the bolsheviks tried him on the charge of treason.

We know also that the bolsheviks officially state that he was executed for treason. In replying to the British government, the soviet foreign minister, Chicherin, says: "Every effort from the outside to interfere with the right and protect spies and traitors to Russia is an unfriendly act." The official bolshevik newspaper, the *Isvestia*, says: "We do not wish to fight against religion. We are only fighting against counter-revolution." The same paper in commenting on the protests of the foreign press, says: "The public opinion cries out because a Catholic priest, a Russian citizen who openly proclaimed allegiance to Poland, has been dealt with in the way in which spies and traitors who give military information to the enemy in war time are usually dealt with."

AMERICAN OPINION

Besides the official statement of the bolshevik government a number of responsible individuals in America are convinced that the priest was executed for treason and for treason alone. Dr. Percy Stickney Grant says: "What is going on there is not a religious persecution but a punishment by the government for political treason." A well known citizen who very recently went into Russia with the approval of President Harding and with his endorsement, told the writer confidentially that although he did not have the proof, he had no doubt that the priest was guilty of treason.

Senator Borah, a trained lawyer and one of the keenest men in public life today, says: "Upon the most reliable authority and upon facts which I have secured, I desire to say that in my opinion Vicar Butchkavitch was not executed because he was a Catholic or as a war upon religion. He was charged with treason to the present government of Russia, charged with being the active agent of those who were seeking to overthrow it. For this he was convicted and executed. If this be the fact, and I believe it to be a fact, he, of course, was to be judged as a citizen and not as a religionist. I have the statement of two distinguished ministers of religion who have been in Russia for months, and they say explicitly that any one may preach and practice any religion in Russia fully and without interference so long as they do not interfere in politics and under the cover of religion conspire against the government. I would not, of course, even by inference, justify or seek to condone a warfare against religion of whatever creed or faith, but I must be permitted to say that in my opinion the policy which the allies have pursued toward Russia for the last four years is largely responsible for the distrust, the fear, the spirit of retaliation, which lead to harsh and cruel acts. For months they were

blockaded. Even hospital ships were not permitted to land. Three times they have been invaded by armies backed up by the allies. Before we charge others with cruelty and inhumanity, let us practice some Christian principles ourselves."

In the face of all this evidence, at the very least, America should withhold judgment. But on the contrary, even such a reliable periodical as the Literary Digest says, "There seems to be no question outside of soviet circles but that Monsignor Butchkavitch was butchered to make a bolshevist holiday, and that he was as truly a martyr as those who fed the flames while Rome listened to Nero's fiddling." The Independent says, "Why did the soviet leaders, wantonly outraging the sentiment of the civilized world, deliberately condemn these devoted prelates who obviously were guilty of no greater crime than that of ministering to the religious needs of their flocks?"

MISCARRIAGE OF JUSTICE

The fact is that we have no right to make these assumptions. The very utmost we may say is that perhaps there has been a miscarriage of justice, that a man has been executed for treason who was not guilty, but even for this statement we have only the prejudiced testimony of one reporter. Then, too, miscarriages of justice do happen in America. Obviously, it was a stupid blunder, even an un-Christian act, but it was done in the name of a crime which most Christian nations themselves reward with capital punishment. The fact is, we Americans like to hear bad things about the bolsheviks and in our delight we have allowed ourselves to be deluded once more. Anything which gives us the slightest excuse to indulge in a campaign of vilification against the hated "reds" is seldom overlooked. And our American press has risen to the occasion in this case. A good illustration is the following from the National Republican: "But this is only one of the least outrageous of several hundred thousand crimes of similar character. . . . In all the history of the world no other government has written such a chapter of horror. . . . The despotism of czarism was benevolent compared with the sway of the black-hearted, crazy-minded butchers, who for so many months have held Russia by the throat, slowly strangling millions of people."

America is a country strongly given to indulging in snap-judgments, particularly about foreign affairs. We love to apply a nickname, an epithet or a phrase to a movement and then leave it tarred and feathered by that brand. Notice how Coué's formula has passed like lightning through the social consciousness. In the same way the term "bolshevik" permeates all America and connotes only that which is disagreeable. We habitually form such "stereotypes" on superficial evidence, we apply fixed labels to things which are strange or unknown, we condemn swiftly without waiting for the facts. The execution of this priest is another such case. Besides the newspaper campaign, "one hundred per cent" organizations have deluged Washington with protests. The Woman's Patriot Publishing Company, for example, appealing against a tour of America by Madame Kalinin, wife of the soviet President, seems to imply that her visit might lead to the "establishment

of a 'Public Welfare Department' similar to the Soviet Welfare Department." This in face of the fact that such a department was first proposed by President Harding. In spite of the absurdity of the reasoning, the cumulative effect of all this results in the cancellation of the permission for Madame Kalinin to tour the United States in behalf of the famine sufferers and the postponing of all thoughts of recognizing the Russian government. There is a rather grim humor in this as Madame Kalinin had been conspicuous in bitterly opposing the church trials and her husband has always stood up for religious freedom. The situation would be somewhat analogous if England refused permission to Woodrow Wilson to tour Great Britain because America had repudiated the league.

MADAME KALININ

One can sternly disapprove the execution of the priest and yet question the statesmanship of our action towards Madame Kalinin. How do we know enough of the facts to pass judgment? Is it not traditional in America to wait until we have the evidence of both sides before condemning? Five and one-half years have passed since the bolsheviks seized the power. Is it not time for all thinking Americans to take an inventory and see whether we ourselves have met the acid test of statesmanship and good-will towards the Russian people?

The tyranny of a tsar's regime produced revolutionists who were imprisoned, exiled and killed by the thousand. The world was warned in 1905 of approaching catastrophe. Revolution broke out, reforms were granted, only to be utterly repudiated by the tsar a few months later. The strain of a world war afforded the final breakdown of the entire rotten fabric of the tsar's autocracy. The bolsheviks seized the power. The state church having been one organ of the tsar's power, was and still is hated by the new leaders who feel that "religion is the opium of the people." Church and state were separated but both priests and churches retained their freedom and continued their services. After failing to secure fair peace terms with Germany, Lenin offered to continue fighting provided assistance was given by England and America. The allies ignored the offer but started invading Russia from Archangel in the north and from Siberia in the east.

COUNTER REVOLUTION FOSTERED

For three years vast sums of money were expended by allied agents in fostering counter revolution; certain remnants of the aristocracy under Kolchak, Denikin and Yudenitch were aided in desperate and hopeless military adventures against the government. Tiring of the hope of military success, we experimented with a sanitary cordon, a blockade of Russia, which beyond a shadow of doubt seriously aggravated suffering, disease and death. The former American consul general in Moscow, Mr. Summers, in summing up allied action told me, "If you can figure out the worst possible move in the Russian situation, you can depend upon it the allies will do it." Senator France says that we sold to Poland forty-six hundred car loads of ammunition worth fifty-eight million dollars, which were used to fight the bolsheviks and kill Russian

soldiers. Finally, when the bolsheviks became victorious on every front, we reversed our policy and officially appropriated over twenty million dollars for Russian relief, raising other millions through private sources. Although this is a large sum, we must recognize that it is small in comparison with the damage done through the huge quantity of ammunition sold to Poland and the dire results of our invasion of Russia.

PROPAGANDA AND FALSEHOOD

While all this was going on, our country was treated to a mass of propaganda and falsehood about Russia which has hardly had a parallel in history. One has only to recall the headlines of any of our leading dailies. One day Lenin is arrested, the next he has fled to Europe. The Little Grandmother of the Russian Revolution is killed three times by our press and then speaks in New York. We are offered such outrageous fabrications as the "nationalization of women." Raymond Robins, whom Theodore Roosevelt endorsed as one of the finest types of American citizen, returns from Russia after being head of the American Red Cross, and is branded a bolshevik or even a German agent merely because he advocates intercourse with Russia. Walter Lippman not long ago made an excellent summary of the contradictory reports appearing in only one newspaper, *The New York Times*. The results would have been humorous did they not involve the life and happiness of a great nation.

It is quite understandable why we have had so much difficulty in securing the truth. There is a great deal that is bad in the situation and most observers report only surface conditions without trying to discover underlying causes. An American newspaper reporter in Moscow said to me in the summer of 1921, "I never bother to investigate and prove the facts of what I cable out, because although I do not know whether they are true or false, I am absolutely certain no one else will." Furthermore, we are unconsciously affected by the bias of our own racial traits and social heritage and once convinced of the moral iniquity of the bolsheviks we like to have our prejudices played upon. The result is that there has been a dense smoke-screen of propaganda and of half-truth shutting us out from the real situation. Nevertheless, as time passes, there emerge certain facts which are admitted by most thinking people.

With our social and political heritage, we do not approve of the bolsheviks or their theories.

Lenin is a sincere leader, the product of the tsar's tyranny.

The bolsheviks are the undisputed rulers of Russia.

We have been far from Christian in our relations with that country.

OUR GUILTY FRIENDS

Granted that the soviet government has done deplorable things, even killed their enemies, are we entirely free from blame? Our own lynching record gives us pause. Do we condemn others who are as guilty of wrong as vehemently as we do the bolsheviks? The Fascisti have been absolutely ruthless in seizing power. Mussolini says,

"Neither communism nor fascism has anything to do with liberty. Fascism has already passed, and if necessary will again pass, without the slightest hesitation, over the body, more or less decomposed, of the Goddess of Liberty." Yet we recognize the Italian government. Did we protest when Sir Roger Casement was hung or when only three months ago, the British sentenced 172 Hindus to death or when the Irish Free State killed men in cold blood for the sole crime of carrying arms? We even recognize the Turkish rule.

The cumulative effects of propaganda and bias have warped our perspective until it is well nigh impossible for us to view the matter impartially. We have to some extent a bolshevik complex or mania. Viewed more scientifically, are not the terrible things that have happened and are happening in Russia only a phase of an evolution that will eventually result in a sound government for Russia? From the long range point of view, say fifty to one hundred years, what seems enormously important now will emerge as relatively unimportant. At that time the bloodshed, the suffering and the excesses of a civil war will not color the whole horizon. The Russian revolution will go down as one of the great milestones in the progress of the human race. Our attitude toward the French revolution today is a somewhat parallel instance. In reality, instead of swearing at the bolsheviks, we should realize that they are the logical products of a tsar's tyrannous rule. That regime with all its immorality, was recognized by our government.

UNDISPUTED RULERS

Today Lenin and Trotsky have been in power longer than the rulers of any of the other leading nations. They control Russia from Vladivostok on the Pacific to the Ukraine and the Black Sea. Ex-Governor Goodrich, sent over by Herbert Hoover to investigate conditions, reports that ninety-five per cent of the Russian people are in favor of the soviets. They may grumble at the bolsheviks but they oppose the overthrow of the soviet system.

No matter how violently we may dislike the bolsheviks, it is an incontrovertible fact that they are the undisputed rulers of Russia. (Prior to Woodrow Wilson and the Mexican episode our government has never scrupled to grant recognition on grounds of approval or disapproval of the morality of a government. If we begin to do so now, we may sooner or later have to withdraw from our intercourse with several other nations of the world.) In 1791 while all Europe was bitterly hostile to France and she was outlawed from the family of nations, the cabinet of George Washington, Alexander Hamilton and Thomas Jefferson, as a matter of course, (recognized the French revolutionary government.) Official representatives from America were sent to extend our sympathy and give expert advice. They remained through all the months of terror which followed and recognition was never withdrawn. (As a leading lawyer and prominent citizen of Pittsburgh says: "Manifestly, the protestations of our state department, why the Russian government may not be recognized, are based, not on absolute principles, but on consideration of what is deemed expedient, and our secretary of state stands

intellectually allied not with Benjamin Franklin, but with Edmund Burke. If the American policy of 1791 could have prevailed, and if all the governments of the world had, during these four years past, recognized the undeniable fact that there is a government in Moscow, and really tried to come to an understanding, some of the world's despair might have been prevented." This together with the remark of such a keen scholar and statesman as Senator Borah, that our policy towards Russia is a crime, should cause even the most conservative to think again.)

DE FACTO RECOGNITION

There are three possible policies for us to pursue towards Russia: war, isolation or watchful waiting, and recognition. The first policy has not been a successful one in the past. Is it not possible that isolation or watchful waiting will merely continue to strengthen the radical elements within the bolshevik party and delay still further the return to normalcy? When a socialist is elected mayor of a city, if all the conservative elements withdraw, would they not merely strengthen the hands of the radicals and make impossible a change later? Is the case any different with Russia? (It is quite possible that by our policy of inter-

vention, blockade and hostility, we are indirectly responsible, at least partially, for the so-called "red terror" in Moscow. Even the recent execution of a priest would hardly have occurred had Russia been recognized and treated on friendly terms by the other nations of the world.)

Europe cannot permanently settle down while one hundred and forty million people are shut off from the rest. America cannot permanently be prosperous without a re-established Europe. Great Britain, Italy, Norway, and Sweden have already granted de facto recognition to Russia. Lenin has agreed to stop propaganda and to recognize American debts, provided we do the same. Will not recognition and intercourse with Russia hasten rather than retard the day when she will become stabilized?)

I have not attempted to excuse or condone the hostility of the bolsheviks towards the church. I believe the trial of the former patriarch, whom I know well, most unfortunate. But in America we cannot have sufficient evidence to judge concerning his guilt. Jesus was ever shattering the pious standards of his day by mingling with sinners and even dining with them. (Is it not possible that by our very policy of refusing to have friendly relations with Russia, we clearly show our failure as a Christian nation?)

Checking Up With Rome

By Wayne C. Williams

WHEN Ferrero the Italian historian was dining at the White House, with other guests, a noted college professor from the west started to ask him a question. Before the question could be asked Ferrero said: "Wait. I know what your question is before you ask it. You want to know if I think America will go the way of Rome." That was the question. It is a favorite one with thinkers, especially with historians, and Americans will be answering it in 3,000 A. D., just as they are now. The chief trouble with this question is that it lacks proper limitations. If we qualify it, asking whether America now exhibits the same tendencies that Rome displayed at certain stages of her history, then we can make a fair showing for an affirmative answer. If we are to ask now whether America must of necessity go the way of Rome, then the present and immediate answer must be "No."

THE OPTIMISM OF ROOSEVELT

Theodore Roosevelt drew a striking lesson from Rome, contrasting that empire with our republic, in his Oxford address delivered in 1910. He pointed out that America now seems to possess an inherent source of rejuvenation and fresh energy that was lacking under Roman forms of government, and that our citizen soldiery is so far superior to the hired Roman legions that because of this alone we might look with confidence on the future of our own young nation.

This youthfulness of America, as compared with the eight hundred or nearly a thousand years of Rome's life, with America's superior means of living, freedom from slavery, high level of general intelligence, higher ideals and a more pronounced national consciousness—all these factors now make for a persistent national life in America that Rome could never possess. These factors may perhaps be enough to sustain America for untold generations yet to come.

But we do no harm and utter no pessimistic note if we **carefully check up with the past** and see whether tendencies in America are really symptoms of danger threatening the life of the nation. If history has any number of values (and it has) surely this must be counted among the first: that we can use its lessons to check up against ourselves. Human nature is so much the same in all ages that we can use data of four thousand years ago to find out what are the mainsprings of many of our motives today and what we may be likely to find any given people doing tomorrow.

All this becomes important in the light of that self-examination which the world has been giving itself since the war. That mental and temperamental quickening brought to all peoples by the war—partly new ferment and partly back-wash of the great conflict—has been most conspicuous in the critical attitude it has given peoples toward their own tendencies. The re-examination is going on apace; even the essayists and novelists are busy at the job, "holding the mirror up to nature," as it were, to "show the very

form and pressure" of the time in which we are living.

Let us proceed, then, with the reckoning. We must bear in mind present conditions; from new wars to flapperism; from dismembered states to starving peoples; war-weary nations indulging in the wildest of luxuries and frivolities; our own pleasure-seeking, and that amazing demand for ease and luxury that now comes so near dominating the very temper of American life.

Let us, then, stand in America and look back on Rome. In that fascinating volume on the decline and fall of Rome, Ferreró says of conditions in that empire:

An evolution which had transformed the family life within four centuries and changed the strength and rigidity of a despotic organization into the freest form of sexual union ever seen in western civilization, comparable only to that free love which some modern socialists regard as the marriage of the future. Rites and formalities were no longer necessary; marriage depended upon mutual consent; and in Roman phrase, "marital affection." It could be dissolved for incompatibility of temper, mutual indifference or unworthy conduct. If a man took a free woman honorably to live with her, the act made them man and wife and their children legitimate; if the marriage state proved displeasing, they separated, and the marriage was dissolved. Such, in its essential features, was marriage in the age of Augustus.

It marked the downfall of family life, since the women of the upper classes had lost the old feminine virtues of modesty, obedience, industry and self-respect.

Let us assess these values carefully and appraise with the utmost caution. Have we in America anything comparable to what the eminent and accurate historian here found in the declining days of Rome? Would the modern tendency toward free love or easy divorce (not a tendency to divorce, but an accomplished fact in most states) indicate that America faces some real dangers? Does everything we see about us indicate an evolution toward a higher state of civilization or is there a devolution, a retrograde movement, here which we would do well to note and heed?

RACE SUICIDE

But, without pausing finally to answer this interesting and significant query, let us go back and check up on Rome again. Here is a passage from Ferreró's history, volume 5, page 221:

In the equestrian order especially, the upper middle classes of modern times, childless households became ever more numerous. The refinement of life had increased, the pleasures of Egyptian civilization became objects of universal desire, and selfishness was the leading motive of families in easy circumstances though not wealthy, and therefore unable to live in comfort if their families increased. . . . National debt and taxes were heavier. Many persons were therefore obliged to sacrifice to their children either the tempting enjoyments with which they were surrounded or to sacrifice their children to their pleasures, to abandon all hope of continuing their name and race that they might better enjoy their own brief span of existence. The second alternative was usually chosen.

This seems to strike at race suicide. The preaching of Theodore Roosevelt seems to sound again in our ears. The paragraphers had much fun with him, over his scolding. Most of us thought it a huge national joke, a sort of parody on the married relation, just a pleasantry in our American life. But there was, in fact, something startlingly pertinent and urgent in the words of our lamented leader.

But we have another set of symptoms yet to be taken into account. Read this, finally from Ferreró, volume 5, page 217:

From the great nobles, from the republic and from Augustus, the people constantly demanded bread, wine, amusements, and money without discretion or respect. The theatres were thronged by every class, sex, age, and by a noisy and brutal crowd, with the consequence that dignity, self-respect, and innocence steadily deteriorated. The theatres were the one place in which Rome seemed to take delight in the display of her moral degradation. Attempts to create a national theatre by imitating the great classical models and introducing a serious, moral, artistic tone, had failed hopelessly; even the upper classes preferred melodramatic pieces to literary works, without delicacy or thought, or depth of philosophy and feeling. . . . The masterpieces of ancient and modern theatres were thrust aside in favor of boxing contests, chariot races, wild beast shows or gladiatorial massacres. These spectacles were thronged by an eager, clamorous mob.

AMERICAN THEATRES AS SYMPTOMS

What about our theatres? Perhaps we have not thought of looking to the play houses of America for any genuine evidences of the fundamental tendencies in American life. We would be inclined to look to the more common and sterling activities, not the mere play-activities, but do we not distinguish in ancient Rome, as pictured by Ferreró, at least a faint glimmer of something that sounds strangely like America? Is it true that our theatres reflect the moral tone of our time and the tendency of the age quite as much as our newspapers? Do not the people make the theatres what they are? Is there any real hope in America for an "imitation of the great classical models," for a "serious, moral, artistic tone" in our drama? Of course there is hope and of course there is much in present day drama that is serious and moral and artistic. And there is much that is decidedly the opposite.

We may ask if the theatres will reform themselves or if any newspaper ever did reform itself. And asking this question we are asking where reform is to come from, assuming that we find a close enough parallel with Rome to warrant our saying that reform is necessary.

What, then, is the most hopeful note in America at this very hour? The fact that approximately one-half of our whole population, fifty-five millions, are a church-going, God-fearing people, striving for Christian ideals—something that Rome burned and crucified.

All this sounds like preaching. But it is merely checking up on Rome, to find out the answer to that mysterious and fascinating question every man and nation must at last seek to answer—whither?

Contributors to This Issue

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John Wesley and Scientific Discovery

By William W. Sweet

IN these days, when many earnest Christian people are greatly disturbed by the renewal of the discussion of the theory of evolution, especially by such agitators as Mr. Bryan, it may be of some use to take a brief glance at John Wesley's attitude toward a conspicuous scientific discovery of his day. Mr. Wesley was by no means a modern in his attitude toward science, or the Bible. He accepted the Copernican theory in a general way, giving up the old Ptolemaic, yet he never fully got away from the notion that the new theory tended to infidelity. As is well known he believed implicitly in witchcraft, declaring that unless witchcraft is true, nothing in the Bible is true, at the same time entering his protest against the giving up of belief in witches and apparitions. He was not fully convinced that the Newtonian theory was fully demonstrated, while his views on the cause of insanity are very far from modern. Although he did not accept all the new theories and findings of the science of his day, yet, as Andrew D. White says in his *History of the Warfare of Science with Theology*, "his inborn nobility of character lifted him above any bitterness or persecuting spirit, or any imposition of doctrinal tests which could prevent those who came after him from finding their way to the truth."

THE CHURCH AND LIGHTNING

One of the outstanding scientific discoveries of John Wesley's day was Benjamin Franklin's lightning conductor. Throughout the middle ages the church held to the belief that lightning and thunder-bolts were the means by which the Almighty expressed his anger. As late as the seventeenth century an Italian bishop stated in a ponderous work, which remained an authority for over a hundred years, that, "it is not to be doubted that of all the instruments of God's vengeance, the thunder-bolt is the chief." Fifty years later another Catholic writer wrote four big volumes on the judgments of God, in which three chapters are devoted to thunder, lightning and storms, as God's agents in expressing his wrath. Nor were such matters alone discussed by Catholic writers, for about the same time a Protestant produced a volume of "weather sermons," declaring that storms, floods, droughts, lightning and hail come direct from God to punish human sins. The writer points out five sins which God especially punishes with lightning and hail, namely, impenitence, incredulity, neglect of the repair of churches, fraud in the payment of tithes to the clergy, and oppression of subordinates, all of which he supports with copious scripture quotations.

DEMONS AND STORMS

Still another belief, dating from the middle ages and even beyond, is that of the diabolic agency of storms. Stated briefly it contended that the arch-enemy of Christians was the "prince of the power of the air," and that this demon was the agent, bringing on untimely storms or drought. St. Jerome, for instance, held that the air was full of devils, while the greatest of the mediæval theo-

logians, Thomas Aquinas, gave the doctrine his sanction, stating that "rains and winds and whatsoever occurs by local impulse can be caused by demons."

Pope after pope sanctioned this doctrine, while Martin Luther zealously supported the superstition, and in his "Table Talk" states that the winds themselves are only good or evil spirits. Exorcism became a widely used method of combatting the "prince of the power of air." One such widely used exorcism is as follows: "I, a priest of Christ, do command ye, most foul spirits, who do stir up these clouds . . . that ye depart from them, and disperse yourselves into wild and untilled places, that ye may be no longer able to harm men or animals or fruits or herbs, or whatsoever is designed for human use."

"PRINCE OF THE POWER OF THE AIR"

When in 1752, Benjamin Franklin, experimenting on the banks of the Schuylkill, drew the electric spark from the clouds, at that moment the whole theological fabric regarding the cause of lightning, thunder and storms fell to the ground and the "prince of the power of the air" tumbled from his seat. At first the church seemed to take no notice of Franklin's discovery, but as his experiments were repeated in various parts of Europe, the church began to come to the defense of the old doctrines, especially the less harmful one, that the storm is the voice of God. When lightning rods began to be devised and used for the protection of buildings, many of the most devoted would have nothing of them, declaring that such devices were an affront to God. One careful lecturer on science, of the time, not wishing to offend his Philadelphia audience, stated in the advertisement of his lecture: "The erection of lightning rods is not chargeable with presumption nor inconsistent with any of the principles either of natural or revealed religion."

FRANKLIN'S GREAT DISCOVERY

While many churchmen were either ignoring or combatting Franklin's great discovery, John Wesley's interest in it was keenly alive, as the following extract from his *Journals*, dated February, 1753, clearly indicates:

From Dr. Franklin's letters I learned (1) that electrical fire (or ether) is a species of fire, infinitely finer than any other yet known; (2) that it is diffused, and in nearly equal proportions, through almost all substances; (3) that as long as it is thus diffused, it has no discernable effect; (4) that if any quantity of it be collected together, whether by art or nature, it then becomes visible in the form of fire, and inexpressibly powerful; (5) that it is essentially different from the light of the sun, for it pervades a thousand bodies which light cannot penetrate, and yet cannot penetrate glass, which light pervades so freely; (6) that lightning is no other than electrical fire collected by one or more clouds; (7) that all the effects of lightning may be performed by the artificial electric fire; (8) that anything pointed, as a spire or tree, attracts the lightning, just as a needle does the electrical fire; (9) that the electrical fire, discharged on a rat or a fowl, will kill it instantly, but discharged on one dipped in water, will slide off, and do it no hurt at all. In like manner the lightning which will kill a man

in a moment will not hurt him if he be thoroughly wet. What an amazing scene is here opened for after-ages to improve upon.

Wesley frankly accepted the proved facts, seemingly without disturbing his theology in the least, and was soon engaged in utilizing the new discovery for practical humanitarian purposes. In 1756 we find this entry in his Journal:

Having procured an apparatus on purpose, I ordered several persons to be electrified, who were ill of various disorders; some of whom found immediate, some a gradual cure. From this time I appointed, first some hours in every week, and afterwards an hour in every day, wherein any that desired it might try the virtue of this surprising medicine. Two or three years after, our patients were so numerous that we were obliged to divide them; so part were electrified in Southwark, part at the Foundery, others near St. Paul's, and the rest near Seven Dials. The same method we have taken ever since; and to this day, while hundreds, perhaps thousands, have received unspeakable good, I have not known one man, woman or child who has received any hurt thereby. So that when I hear any talk of the danger of being electrified (especially if they are medical men who talk so), I cannot but impute it to great want either of sense or honesty.

Three years later Wesley prepared a treatise on electricity which was published in 1760, under the title "Electricity Made Plain and Useful"—by a Lover of Mankind and Common Sense. In this pamphlet Wesley admits that he is much more interested in the practical phase of elec-

tricity than in the philosophical. In 1768, having read Dr. Joseph Priestley's "History and Present State of Electricity," Wesley comments, "He seems to have accurately collected and well digested all that is known on that curious subject. But how little is that all! Indeed, the use of it we know; at least in some good degree. We know it is a thousand medicines in one, in particular, that it is the most efficacious medicine in nervous disorders of every kind which has ever been discovered. But if we aim at theory, we know nothing. We are soon

Lost and bewildered in the fruitless search."

A PRACTICAL MAN

Certainly there is nothing in John Wesley's attitude toward this great new discovery to indicate that he was afraid that the power of the almighty had thereby been decreased. With characteristic keenness he laid hold of the facts as soon as they were published, experimented for himself and found them true and then turned them to practical use. He wasted no time in combatting the new and startling discoveries, to preserve the medieval doctrines. Fortunately he was not only a man of noble character infinitely above all bitterness of spirit, but he was likewise one of the most practical of men, as is well illustrated by the noble use to which he immediately put the discovery of Benjamin Franklin.

Dialogues of the Soul

By Arthur B. Rhinow

The Rose

I—Come on. The sun is setting and you are lingering.

MYSELF—Let me linger, and study this one rose.

I—But there are many roses in the garden. Hundreds, thousands of them. Look at these Marechal Niel.

MYSELF—I must understand the one to see all.

I—That one? It is a beautiful rose, but—

MYSELF—Ah, the fragrance. I want all of it, all. And these petals. Who put the velvet there? And the—

I—Thorns?

MYSELF—And the color. Who has tinted it so exquisitely? And—and—the wonder of it all. And—and—oh, I see.

I—And what? What do you see? You are enraptured.

MYSELF—And God.

I—There. It is growing dark. You have missed the roses.

MYSELF—I have seen the Rose.

Something Better

WOMAN—Now. Now. What are you crying for, little girl?

CHILD—Somebody broke my pretty egg.

WOMAN—I see. Cracked and broken.

CHILD—My pretty egg. I loved it so. It was in the nest.

WOMAN—Who broke it?

CHILD—I don't know. Maybe it was that old hen. I saw her sitting on it.

WOMAN—Ah, what is this?

CHILD—What?

WOMAN—A little chick. See, it is just as big as your egg. This little chick broke your egg.

CHILD—How?

WOMAN—It was inside, and it came out.

CHILD—How soft it feels.

WOMAN—Look out. You are stepping on the egg.

CHILD—Oh, I don't care.

Mine

MYSELF—Where are we? What is this?

I—This is Beyond. You breathe the air celestial.

MYSELF—The light is not blinding.

I—This is where light and shadow blend in one.

MYSELF—I hear—I hear a mighty prayer, like an essential urge.

I—Countless millions pray as one. Why, you are praying with them.

MYSELF—It is my prayer.

I—Your prayer?

MYSELF—The prayer I could not pray on earth.

I—Amen.

MYSELF—What is that song? Oh, the harmony.

I—You hear earth's discords whole, and countless seraphs join. Why, you are singing with them.

MYSELF—It is my song.

I—Your song?

MYSELF—The song I could not sing on earth.

The Top

SUPERMAN—There is another barring the way.

SPIRIT—He is the last. Fling him down the canyon, and you can reach the top.

SUPERMAN—He is fair and strong. He reminds me—I do not know. Those I knew so well have become shadowy to me.

SPIRIT—You have worked so hard. You deserve to reach the top.

SUPERMAN—Yes, yes. The top! The top!

SPIRIT—Well done! There he rolls! Now there is no one to dispute your way and your sway. Do you hear the voices calling you from the top?

SUPERMAN—I hear his cry. Strange. I used to care.

SPIRIT—See the light on the top.

SUPERMAN—It is the snow.

SPIRIT—At last we have arrived. Your goal is reached. Rejoice! You are the Superman! You are on top! What a view!

SUPERMAN—Is not that Love where the green ends?

SPIRIT—Accustom your eyes to your empire.

SUPERMAN—It is Love. She raises her head. The gleam is in her eyes, as of old, in spite of tears. I can see the gleam, but it is far away.

SPIRIT—Rejoice! Rejoice! The world is yours!

SUPERMAN—I am cold.

Heimweh

I—They look so wan.

MYSELF—They are hungry in a wilderness.

I—Why is that man weeping?

MYSELF—The charred ruins!

I—But he is kissing the soil.

MYSELF—It is his soil.

I—Horrors! What was that report?

MYSELF—A buried shell exploded.

I—Ah, the war!

MYSELF—The cruel war!

I—He is wounded.

MYSELF—He is dying.

I—He smiles.

MYSELF—He may die at home.

I—Why did he return? The world is large.

MYSELF—This farm is home.

I—Where he was born?

MYSELF—Where his fathers were born.

The Lion in His Den

By Lynn Harold Hough

THERE are times when the Lion seems curiously vital. I sense it even before he says a word. Sometimes I feel it even before I see the light in his eyes and when I find him in one of these vital moods, I sit down eagerly beside him very well knowing that something has stirred him deeply and that if I wait for a little, he is likely to favor me with the inspiration which has quickened his own life.

I was sitting by his bed in such a mood the other day. He did not seem at all hurried about speaking but his very quiet was of the sort which creates expectation. At last he began with a question, "How much do you know about Jacks?"

I hesitated for a moment and then replied with another, "Do you mean Principal Jacks of Manchester college, who for twenty years has edited the Hibbert Journal?"

"The very man," replied the Lion, "and what else do you know?"

"Little enough," said I, "except that his pen is always alive, his mind is always resilient and he always sees things from a quite new and marvellous angle."

My friend put out his hand to the books lying on the table and picked up a thin, slight volume on whose cover I read the words "Religious Perplexities." I took the book from his hand but he would not allow me to turn its pages. "Don't read a sentence of it now," he said. "Take it home with you and keep it until you have two hours to spare and then read it over slowly and carefully and if you want to do it, keep it until you have read it a second time; then I will be ready for my third perusal."

"Is it as good as that?" I fenced.

"It is better than that," replied the Lion decidedly. "It is the finest expression of moral and spiritual virility in gripping writing since Sir James Barrie's rectoral address on 'Courage.' It has not the whimsical wonder of Barrie's writing, but it has deeper roots and it searches your soul with a quality which you will not soon forget. It is as if an age which had forgotten how to be virile in the vastness of its multitudinous kindly feelings had suddenly been brought to a sharp stop by a word which recalled ancient heroisms. It is a great thing to have the secret an age is losing brought right before your eyes all shining with wonder and creative power. Anybody with a quick eye and a keen pen can think an age's thought after it but to bring to an age the word it sorely needs just because it is a word out of the range of its usual thinking and to send that word with all the passion of the age's own vernacular is a rare and notable achievement. Principal Jacks has put us all deeply in his debt."

I sat quite still for a little after this rush of speech from my friend. When I rose to go he said whimsically: "When you have read this book, you will face the question as to whether it might not be a good thing for the world if your neck were wrung five minutes hence," but I had to read the book to find out what the Lion meant.

A COMMUNICATION

A Church Union Suggestion from Hawaii

EDITOR THE CHRISTIAN CENTURY:

SIR: From a western outpost of Christendom, around the bases of which are surging the rising waves of Buddhism, I venture to send you a brief account, in which I think some of your readers will be interested, of a religious service which I attended in Honolulu on Easter day.

Your readers are aware that a very large proportion of the population of these islands is now oriental. Young people are growing up in the island who, though born of foreign parents, find it hard to follow religious services in the foreign tongue and are more at home in England. The situation has its tragic side; but good men and women are trying to make the best of the situation and are endeavoring to found an international church for these young people, some of whom have been under special instruction. On Easter day a sacramental service was held in the Mission Memorial hall, and it is of this that I venture to give you an account.

To begin with, the aspect of the congregation, which numbered perhaps 150 people, was most interesting. Here were Chinese, Japanese, Hawaiian, Korean, Filipino and many others worshipping side by side; scarcely one (excepting a handful of Anglo-Saxon leaders) being more than thirty—and most under twenty—years of age; many of the worshippers, children of so-called "heathen" parents; many still unbaptized; some, strangers to practically all the forms of the Christian church. Here surely is a congregation full of promise, but also challenging our organized Christianity. Of promise, for here, as perhaps in few other places, are to be seen those dissimilarities of race and tradition and culture on which, as a matter of fact, in the past the Christian church has always flourished best, while it has proven stale when each member has been in inheritance, opinion and outlook a replica of every other. Who can tell what possibilities, social and political as well as moral and religious, may not lie within this unique gathering of so diverse young people around the institutions of a religion which they have selected rather than inherited?

But the congregation presents to its leaders a challenge as well as a promise. Are our pitiful denominational prejudices to be reproduced on this frontier, and imposed upon this variegated incoming generation? The leaders of the movement have wisely felt this must not be, and they have adopted one simple external device which, if it does no more, at least symbolizes their desire for unity.

The auditorium in which, for lack of any other, the service was held, is a large, cool, white room, severe in outline, and scarcely to be called "worshipful." At one end is a stage suitable for concerts and plays. This stage the leader of worship must use as a platform unless he is to stand on the floor. What happened on Easter day was this: By a few deft touches, the unpromising stage was transformed into an admirable focus of worship because of an arrangement which was almost a miracle of sim-

plicity. At the central rear of the stage was erected a plain white console, and on this stood a gold cross, flanked on either side by vases containing flowers. Behind the console and cross hung a curtain of bronze-green damask and old gold. From each side stretched diagonally outward to the two front ends of the stage, a screen of white and gray. A plain preaching desk at one side of this, and a lectern at the other, "down front," with a couple of chairs and a few palms completed the simple but beautiful arrangement.

The service, which included the baptism of about a dozen young people, and a celebration of the holy communion, was conducted with becoming simplicity and reverence by the Rev. Norman Schenck, who wore the plain black Geneva gown which has long been traditional in the reformed churches.

Now it may be that some among your readers will grow impatient of the apparent triviality of all this. There is a pseudo-adulthood in some of our cruder churches which affects to have outgrown interest in the mere externals of worship. But as I sat in that Easter congregation, with its background in the heroic mission that came here from Puritan New England, and its foreground the promise of Oriental and Hawaiian life, I could not but ask myself as I looked at the cross, "Is there not indicated here a missing element in our efforts after church reunion? We have tried and tried to bring about the reunion of the churches by re-reading history and by re-stating creeds, and the net result, as all the world knows, is little more than stalemate. Might we not begin at what one may call *the thin end of the matter*—at the mere aspect of our church auditoria as they present themselves to an entering worshipper? Our reformed, now episcopal churches, it is notorious, present for the most part to the visitor the aspect of a lecture room or music hall. The platform and the organ are usually the most conspicuous features. Every one knows why this is so: that the origin of it all lay partly in iconoclasm but mainly in the abnormal intellectual hunger prevalent at the reformation. Religion became identified with explanatory speech addressed either to man or to God. But every one now knows—and most of all our young people who are studying psychology know—that all this equating of religion with articulation involves a conception of worship which neither history nor psychology can consent to call adequate.

And therefore, the concession on this "thin end" of the matter, that is, on the interior arrangement of our church buildings, must come mainly from the side of the reformed churches, which though often abounding in comfort as places to speak and listen in, are literally starved for beauty and spiritual suggestion. The lay public should demand of places used as churches, this, that when one enters the building, whatever be one's tradition, one should know it for a church and should be unable to mistake it for anything else. And as one sits looking toward the end of the building from which worship is to be conducted, one

ought to be given an opportunity for quiet meditation, confronting, not an organ with its ostentatious display of mechanism, nor even the choir and clergy, but a symbol of the ineffable in God by which men are saved.

Are the Protestant non-episcopal churches willing to make even so small a concession as this toward the cause of church unity? I fear not; I fear there is too hard a note in our Protestantism for this, too naive a belief in mere words in religion, too determined a clinging to a

precious "spirituality" supposed to be secured by shutting one's eyes to the external. But any way, here in Hawaii, this little experiment in suppressing divisiveness is, in this little interracial church, being quietly made; and I believe that men and women of good will, not cursed by the illusion that their theological accuracy makes them "grown-up" in religion, will wish the experiment and its sponsors increasing success.

G. A. JOHNSTON ROSS.

Honolulu, April 2, 1923.

British Table Talk

London, April 14, 1923.

AFTER Easter there falls a time of quiet upon the churches. The time for the May meetings and other assemblies has not yet arrived. Ministers and others are somewhat tired after the autumn and winter, and most of us are not sorry when the lull comes. If there is any feeling of shame in this matter we can remember the eagerness with which so devoted a man as Charles Spurgeon awaited his holiday. It is a mistake, most people feel, for churches to have societies working at the same pressure all the year round. The great gain which comes with the summer is the opportunity for quiet thought and for the review of life's activities. In that season there is a chance to drop unprofitable enterprises, and to plan a better distribution of energies. "We learn to swim in winter and to skate in summer." Here is a prayer for the summer time from chapter nine of the "Wisdom of Solomon":

"O send wisdom out of thy holy heavens, and from the throne of thy glory, that being present she may labor with me, that I may know what is pleasing unto thee. For she knoweth and understandeth all things and she shall lead me soberly in my doings, and preserve me in her power."

Temporal Power or Spiritual?

To many as they interpret the Christian faith it seems as though the days of the crucified were but a prelude to his reign of majesty and pomp; and it is for the church to represent that reign and not that life of humiliation and service. It stands for the introduction into this human scene of the dominion of one whose kingdom was once promised to the lowly and the poor in spirit, but like other earthly kingdoms is now kept for the high and lifted-up. His people according to the mind of the son of man must use only the weapons of the spirit; but as that mind, it appears, has since been reinterpreted they are now permitted to use the weapons of the flesh. Once the world was the enemy; but now it has become under certain conditions a valuable ally. By all means let the virtues of the gospel be preserved in the individual life, but for the church there remain other standards, and other weapons!

But all such attempts to justify a composition made by the church with the world will not convince mankind today. Men have grown weary of the timidity which hinders the church from trusting itself entirely to its Lord, and to his word in all its boldness and wisdom. Human life needs desperately, through all the range of its life, the spiritual message of the church; it needs the stream of healing and life-giving power in all its social and industrial order; it needs the thing which the church has to give in its art and letters. But it will be all the readier to receive this thing when it comes with no auxiliary but its own inherent truth and beauty. Temporal power spells spiritual impotence.

The Protest of the Churches Against Bolshevist Persecution

A letter signed by a large number of leaders from all the churches and by the chief rabbi has appeared this week. It is

a significant indication of the terror which is shared by all citizens of this country; not only do the archbishops and the heads of the free churches sign it, but veteran defenders of freedom such as Dr. Clifford, who cannot be accused of any sympathy with czarism or other tyrannies. The letter quotes the bolshevist declaration of war against the "citizens of heaven." This has proved a damning charge against the soviets. The Times uses the phrase as a headline for a leader. Probably it is the attack upon the education of children to which both the soviets and the churches attach the most importance. The government knows what it will gain, and the churches what they will lose if the religion of youth is made entirely secular. A church may manage to exist without its jewels, but not without its children. No one will condemn priests for breaking a rule which it is not within the compass of the state to lay down. They may have to surrender property, but they can not surrender the right to teach the faith to children. Meanwhile it is hoped that the postponement of the patriarch Tikhon's trial may mean a change of policy.

Dr. Hutton's Bereavement

It has been my sorrowful task to report in recent weeks the bereavements through which two of our leading preachers have passed—Dr. J. D. Jones and Dean Inge. Now the news comes that Dr. John A. Hutton, who is shortly to begin his ministry at Westminster Chapel, has lost another son—one fell during the war. I quote words concerning him from *The Christian World*:

"Dr. and Mrs. Hutton lost their eldest son in the war, his name appearing on the roll of honor of Belhaven church. Now their third son has passed away just when his manhood seemed to be opening out before him, leaving only two sons as the surviving members of their family circle. John Gordon Hutton (known to his friends as Gordon) had inherited a large share of his father's alertness of mind, width of sympathy, and brightness of spirit. He was a student of medicine at Glasgow university, and he seemed to have qualities giving rich promise for the future. Many hopes are quenched by his early death, but he has left a happy memory in the hearts of those who knew and loved him."

Public Affairs

One threatened strike has been averted, but others still remain either in being or about to be. The builders' strike was eminently one which could be settled easily, if a settlement were desired; that settlement is now announced. Much thanks! The farmers and their laborers are still at logger-heads in Norfolk; the narrow margin between the proposals of the farmers and those of the men makes the quarrel appear as if both had at first a hope that the government would come down to their aid with a dole. It looks either insanity or tactics to throw into idleness the farms of Norfolk at this critical time of the year. . . . The chancellor is reported to have suggested a tax on bets. But the cabinet has not adopted it. If it seeks

for a quiet life it had better refrain. The free churches will be dead against any measure which will legalize betting. They fear that the next step would be the legalizing of lotteries and other practices akin to gambling. It looks as though there would be a slight remission in the income tax and a penny off beer. The trade, as we call it, is still a formidable power in our political life. During the last election the public houses had pathetic appeals to us on the ground of liberty not to follow the insidious practices of another nation which had, so they said, in an unwary moment, stolen a march on its guileless citizens.

* * *

Books as Furniture

Yet merely as furniture, books are a cheaper and better decoration than blue china or Chippendale chairs. They are better because they put the signature of individuality upon a house. The taste for Chippendale chairs and blue china may be a mere vanity, a piece of coxcombry and ostentation. But a row of books will give a house character and meaning. It will tell you about its owner. It is a window let into the landscape of his life. A house without books is a mindless and characterless house, no matter how rich the Persian rugs and how elegant the settees and the ornaments. The Persian rugs only tell you that the owner has got money, but the books will tell you whether he has got a mind as well. I was staying not long ago in a northern town with a man who had a great house and fine grounds, two or three motor cars, a billiard room, and a multitude of other luxuries. The only things he had not got were books. And the effect left on the mind by all his splendors was that he was a pauper.—"Alpha of the Plough" (Mr. A. G. Gardiner).

* * *

A Picture From Russia

"Father is our shepherd. Each morning he takes the Bible, a copy of Pascal, and a small piece of bread, and goes off with the few cows and sheep we have. He is the sower as well. So that when the sowing time comes, one of us has to take his place and mind our little herd." These words recovered in "Country Life," are written by a Russian landowner now living with his father and brother the life of a peasant.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Elijah, Prophet of Fire*

ELIJAH was a flaming torch. He could not stand idly by and watch the Baal worshippers defile his people. He loved God; he loved men, therefore, because his heart was burning, he could not indulge a soft toleration. We know now what made this Baal worship so fascinating and why Israel went back to it time after time. It was the fascination of sex. Originating in an appreciation of spring and fertility, it had degenerated into unspeakably vile rites. The hardy reformer who would attack that business would be about as popular as the man today who sets about cleaning up the low theaters and dance halls. He would receive as many bouquets as Anthony Comstock! He would be cheered as much as were the committee that set about cleaning up the red-light districts of great cities. Fierce commercial Ahabs and dangerous painted Jezebels would make life miserable for such a prophet and very likely he would wind up beside the brook Cherith or in some distant cave, discouraged and disillusioned.

Elijah made a good start. Bravely he challenged the evil and loudly appealed to the people. He won the first round and put the enemy out of business. Just when he thought victory was

complete he realized that he had not convinced the crowd and that Jezebel was after him. Then he ran away. He ran away and whined. It was pitiful. "O God, kill me," he cried. It was blue Monday. It was the result of nervous exhaustion following victory. It was the depressing realization that the battle was only begun.

Did you ever try to reform anything? If you did, you soon found what difficult, dangerous and discouraging business it is. You are surprised how soon you run into some big, solid and very angry business man. You are dismayed at the way in which the crowd deserts you. You are astonished at the roots of the thing you are fighting? Take the men who first tackled the sin of slavery in this country. Consider Garrison and Lovejoy. Read again the story of Beecher's ministry. Think of Lincoln's career. It was no child's play to take away a man's slaves, to overturn a whole civilization and to make the black men free citizens. The end is not yet by a long way. The man does not live who knows how to solve the problem of the negro in America rightly and justly.

Did you ever get into a prohibition fight? It is not too late yet. Putting the eighteenth amendment upon the books did not end that war, it only started it. The early Elijahs of temperance had a merry time and the officers of enforcement today know that they are alive. There was Neal Dow, did everyone love him? There was Frances E. Willard, did she walk in a path of roses? There was John B. Gough, was he universally admired? Here is Volstead, how popular is he? Here is the preacher who gets up in a rich church and sends forth a broadside about private stores in the cellars of mansions—have you heard many such? Those early fighters for local option, some of us know what they had to endure, with property threatened, with life in the balance, with Ahabs and Jezebels using every ounce of pressure to overcome opposition. And here we are today with boot-legging winked at, with silver flasks flashing at fashionable dances, with drunken motorists speeding along the country roads, with the whole business being made a joke and a by-word; if you have a little of the spirit of Elijah, just buck these situations with a little energy and publicity and see what you get! That painted queen Jezebel is still on the throne; that rascally Ahab still takes orders from her. Look out, or you may find yourself fed by ravens or praying for death in some mountain cave.

Nearly every city, within the past twenty years, has raised up some brave, lion-hearted Elijah, who blazed for a few months in the papers, waged his single-handed fight with entrenched evil, risked his life and fortune and then disappeared into obscurity. Try to fight sex, drink, graft and amusement for a while and see how you fare. Men fight like devils for what they consider personal liberty. Invade the domain where a man lives, touch his pocket-book, thwart his desires, cross his passions and appetites and see his gorilla teeth gleam and his hairy arms get into action. Behold another phenomenon—how quickly the crowd leaves you out there alone to do all the fighting. An hour ago they were cheering you; but where are they now?

Elijah tried to clean up the Baal business and he ran away a sadly discouraged man. He came back later, a chastened and refined soul. Out on the mountain he had seen a vision of God; he had heard the still, small voice. He came back to try new methods. There must be education; there must be organization; there must be the creation of public sentiment and public opinion. We do not say that Elijah did the wrong thing for we admire his fighting quality. There is a time for a spectacular attack; it is necessary. Often a man must die in doing this thing. He dies well and in a just cause. But, after all, it is the steady educational processes that gradually reform society. Garrison was beaten and Lovejoy was murdered, but millions of organized men and women finally wiped out the disgrace of human slavery on this continent. Gough thundered and Miss Willard pleaded, but only after the effects of alcohol had been taught in the schools for a generation and only after millions of voters had been organized did the saloon go. The social evil still reigns, salacious novels, vicious

*May 20, "Elijah, the Brave Reformer." 1 Kings 18:30-39.

shows, suggestive pictures, and various forms of low sex appeal are everywhere. The cure is only to be found in spiritual culture. It may be a long, slow process, but there is no royal road to

victory in this subtle business with its powerful and insistent appeal. Only by recruiting the armies of Christ can all our enemies be vanquished.

JOHN R. EWERS.

CORRESPONDENCE

Two Corrections

In this department last week the heading over the letter from Rev. Benj. L. Smith of Rochester, N. Y., on the W. H. Anderson Anti-Saloon League matter, should obviously have been not "The Community . . ." but "The Committee Need Not Be Composed of New York Citizens."

The signature of Rev. Stanley A. Hunter should have been appended to the letter headed "Wages in the Steel Industry," and that of Rev. D. A. Richert to the letter headed "Believes the War Is Over," instead of vice versa.

Paganism in America

EDITOR THE CHRISTIAN CENTURY:

SIR: I have enjoyed many things in your columns recently. Professor Fagnani's "Great Bilgewater Controversy" was excellent. If Professor Fagnani would only tell us what we are to do with the fellow who insists on putting bilgewater in the weekly soup he ladles out to us, unable to detect its odor or flavor! Then the reflection concerning "holy kittens!" and their foolish fondlers who do not know they are dead, ineffectively embalmed and very malodorous! To change the figure, however wonderful Rizpah may guard her creedal sons, they are decaying before her eyes. I liked "Underneath the Fundamentals," with its query about our venerated paganism. I meet poor illiterates whose "heaven" is thoroughly Mohammedan. I know preachers whose "hereafter" might be proclaimed from the Koran; thoroughly animal, with sensual delights. Only a few weeks ago one in my neighborhood told from the pulpit of expecting to sit in heaven at his dear old mother's kitchen table and eat her glorified buckwheat cakes! How shall a people be enlightened, inspired, stimulated or uplifted by such dreams? The eschatology current among many religious illiterates in our land is unmitigated paganism. With such a mirage alluring them, they oppose education; they expect to know all things without struggle or inquiry, and the triumph of righteousness comes without their personal righteousness.

Carrsville, Ky.

A. H. GODFREY.

Sir Henry Jones Was Welsh

EDITOR THE CHRISTIAN CENTURY:

SIR: Among the regular features of your esteemed paper, none is more welcome than Dr. Hough's narrative of his visits to the Lion in his den. The article in the current issue, referring to the two books, Elwood's "Reconstruction of Religion," and Sir Henry Jones' "A Faith that Inquires," is most interesting to the admirers of the late lamented Sir Henry; and the warm appreciation of the Lion is very agreeable to them. One point that you will allow me to correct may appear to some trivial, but nationality, after all, counts. The Lion speaks of Henry Jones as "this Scottish thinker."

True, he was professor of moral philosophy in the University of Glasgow for many years, succeeding Dr. Edward Caird in that chair; and Dr. James Denney, the Scottish theologian, in his letters to Robertson Nicoll, speaks of him as "far the most influential university teacher in Scotland." Still, Henry Jones was no Scotsman, but Welsh to the core. Born in the heart of Wales, son of a village shoemaker, the story of his life as given by himself in a posthumous volume of "Old Memories" is full of romance. When delivering the Gifford Lectures (he was suffering intensely at the time) he made this remark in Welsh to a friend: "It was something for a little Welshman from Llangernyw to be chosen by his colleagues

to prepare these lectures, and I am determined to finish the work if I can." He died before the lectures were published.

The Lion and you, Mr. Editor, will pardon a Welshman's eagerness to correct this error. I await with interest the Lion's verdict on Papini's red-hot "Life of Christ."

Wading River, L. I. N. Y.

R. CLYDE WHITE.

Youth and Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Robert E. Lewis in The Christian Century, April 26, has given some very interesting facts under the title of an article, "Youth and the Denominations." His assumptions about the trend of youthful thought are equally interesting, but I question their equal validity. It strikes me that the younger leaders in the denominations are not so unanimous in their passion for organic union as Mr. Lewis thinks. Organic union and federation for work are quite different things. Organic union implies some general agreement as to creed; it would necessitate abolishing creeds or formulating one that would meet the desires of the diverse elements in the denominations.

It is not unreasonable to suppose that some creed would be adopted. That would not bother the layman, but the young minister would meet it more forcibly. With the exception of the episcopal denominations today most denominations have a certain amount of local autonomy, but even in local fields the liberal often has great difficulty in being ordained in a creedal church. Suppose we had a completely united Protestant church in America: unless constitutional provision were made for freedom of opinion and speech, the "united church of Christ" would become just as intolerant as the Roman Catholic church is of dissenters. It should be remembered that the term, "liberal," is a relative term; it is an attitude which gives room for intellectual adventure, a measure of romanticism.

Mr. Lewis' analogy by which he compares the thirteen colonies united under one constitution with the denominations similarly united is unsound. The American constitution is a document which deals with administrative machinery, not with opinion; theoretically any citizen in America can hold any political opinion he wishes, and he may talk about it. But the church is not this kind of organization: it very definitely does not permit complete freedom of opinion nor of speech. The Fundamentalists would like to drive from the church all ministers who believe in evolution or higher criticism. There has been a great deal of loose talk in this country about church union, but I venture the opinion that the potentialities involved are far more important than many of us realize.

Wilkes-Barre, Pa.

W. OWEN WILLIAMS.

A Bright Idea

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring to the many letters sent you about your attitude on the question of the French occupation of the Ruhr, why not simplify matters by adding to your cover title, as follows:

THE CHRISTIAN CENTURY

A JOURNAL OF RELIGION

PRO-GERMAN

This might save some misunderstanding.

Rosemont, Pa.

CHARLES WILSON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Northern Baptists in Annual Convention at Atlantic City

The annual convention of the Northern Baptists will be held this year at Atlantic City, N. J., May 23-29. The Baptist Young People's Union will hold their annual convention at Boston July 4-8.

Editor Gets Impressions of the Canal Strip

Churches of the canal strip in Panama look to American Christians for blessing and material aid in erecting on the strip union churches expressing the very best evangelical ideals. Recently Dr. W. E. Gilroy, editor of the *Congregationalist*, visited the strip and his comments on the situation there are of interest. He says: "The visitor to the zone is impressed with two things above all others. On the one hand is the crucial and unusual situation of thousands of Americans isolated for longer or shorter periods from the normal life of the homeland, in a tropical climate and environment, where in spite of all that science and sanitation have accomplished the moral and spiritual tendencies are mainly downward; and on the other hand are the many evidences of the magnificent way in which Christian men and women of the canal zone, fully realizing these dangerous tendencies, are battling against them. If any group of Christians face to face with peculiar difficulties ever needed and deserved the support of the Christian people of the United States it is these devoted and self-sacrificing believers who are endeavoring to establish the institutions and influences of the Christian church in this strategic area upon a broad, sound and permanent basis. Appeal is made in their behalf not because of any failure on their part. They have shown great liberality; they have assumed and are assuming burdens. But their problems and situation are unusual; their task is one that concerns the welfare of the American people as a whole, as much as the canal which it is their particular concern to maintain in service, and the adequate performance of that religious task is beyond their unaided abilities."

Money Being Sent to the Waldensians

The American Waldensian aid society is headed by Dr. Cornelius Woelfkin, of New York. The board of this organization has chosen as secretary Mr. Frederick S. Goodman who for many years was secretary of Christian education for the International Y. M. C. A. During the summer he will visit the places in Italy which are significant in the history of the Waldensian movement. He will attend their synod in Torre Pellice. It is announced that \$14,000 has been sent to the Waldensians since January first.

Hope For Success in Eureka College Campaign

Success is reported from the campaign in which Eureka college, Disciples school located at Eureka, Ill., is engaged

to raise necessary endowment to meet the conditional gift of \$135,000 from the general educational board of New York City. Following the untimely death of President L. O. Lehman, Dr. H. O. Pritchard of Indianapolis was called to direct the campaign. Under his leadership a conference which was attended by six hundred laymen and ministers, was called at Springfield, Illinois, on April 10. On the Sunday following the conference, April 15, the pulpits of the churches of the Disciples of Christ in Illinois were occupied by speakers appointed by the college, who stressed the importance of prompt and energetic action by the churches. The morning service on April 22 was a memorial in honor of the late President Lehman. Substantial pledges for the campaign were received on the afternoon of the twenty-second. Although it is still too early to have complete returns, many most encouraging reports have been received by the office at Eureka. There is no church of the Disciples of Christ in Illinois which has its doors open, that has refused to accept

the quota apportioned to it by the committee on quotas. Many churches have raised their quotas and more; one church sent in two and a half times the amount asked for; others have doubled theirs; and still others report their quotas raised, with individuals in the church ready to give more if the need arises.

Y. M. C. A. Says Religion Is Increasing in the Colleges

It is claimed by leaders of the Y. M. C. A. that the post-war slump in religion has been overcome in the colleges. In Illinois the program of religious advancement has been particularly rapid. In this state Dr. James C. Baker was appointed as chairman of the commission on advance program.

Presbyterians Will Assemble at Indianapolis

The coming meeting of general assembly at Indianapolis May 17-24 may be a lively session. The resolution of the Philadelphia presbytery concerning the ministry of Dr. Fosdick at First

Methodists Oppose Premillennialists

METHODISTS are not much troubled with premillennialists. The reason may well be seen from an article which the bishop of the San Francisco area recently printed in *Zion's Herald*. In this article the bishop said: "In response to your request for an outline of our plan in the San Francisco area to counteract the pernicious effect of the premillennialism movement, I would say that for several years I have encouraged the conferences, through their boards of examiners, to ascertain definitely if the candidates for our ministry, coming before them for admission into conference, were premillennial in their views.

"I have urged this so constantly, and have been supported so splendidly by the district superintendents, that it is now practically impossible for a young man standing for the premillennialism theory, to be admitted into any conference of the San Francisco area. I do not say that it is impossible, but it is a fact that any person holding such views finds it very difficult to be admitted to any of our conferences.

"You doubtless are aware that on the Pacific coast, Christian forces are being very definitely divided on this question. The Bible Institute at Los Angeles is backed by the Stewart money, which, it is said, is Standard Oil money, and they are using it for the spread of the teaching of premillennialism. The city itself is canvassed regularly by Bible Institute visitors, who leave their literature wherever people are willing to receive it. Furthermore, the students in the Bible Institute are endeavoring to find their way into our Sunday schools, as teachers, and some of our pastors have been disturbed not a little by reason of the aggressiveness of such persons."

The editor of the *Michigan Christian Advocate*, who confesses himself a premillennialist, gently chides his brethren for wrong methods in these terms:

"This 'In-wrong-ness' comes also from the very crudely materialistic pictures of the coming. You hear the clank of his sword, see the flow of the blood of the wicked, witness the pageant of the saints and behold the crowning of one who has been referred to by one of their leaders as Kaiser Jesus. It is all a very graphic but not a very appealing picture. If that had been the way to win the world why did not Christ make a general of Peter and start in to punish Rome and Jewry at the beginning? They certainly were ripe for swift and certain punishment.

"Then comes the politico-ecclesiastical party of 'pres' that proposes to sweep all the opposers into the discard. They organize on semi-political lines and methods to rid the church of the unbelievers in their doctrines and they propose to do valiant battle against all heretics, posts in particular, in their efforts to make the religious world dangerous for posts. They have their slogans and passwords and have been known to employ spies and are open to the suspicion of using religious poison gas, at least the poison of innuendo, on the enemy.

"Then there are the simple fanatics who are intoxicated with one idea and who make their one favorite hobby a hissing and a by-word among respectable folks. It is a sad fact that some truths suffer most at the hands of their friends and the people who exalt one truth and forget ten others equally as great or greater, are of all friends the most unfortunate, for they make the one truth unlovely by forever dinning it in our ears."

WHERE CURRENT RELIGION FAILS

In a recent address delivered in Chicago by Dr. Samuel A. Eliot, of Boston, the speaker said:

"I hear a great deal about the indifference of young people to religion in these days, and I suspect that it is true, but I know that it is perfectly natural. Religion has been made too soft and childish to interest active, adventure-loving young Americans. They don't like a religion of resignation hedged about with negotiations; they are more interested in the commandments 'thou shalt' than 'thou shalt not' and the latter are more commonly heard in churches. Goodness to them is not keeping out of things; it's getting into things and transforming them, and they can't interest themselves in a doctrine of submission, passivity, and docility."

The particular purpose of this advertisement is to call attention to a book just from the press that, if read by ten thousand ministers and influential laymen, will turn the tide of thinking toward a more strenuous and difficult kind of religion — the only kind that can save our civilization from its prevailing "softness." The new book is from the virile pen of Dr. L. P. Jacks, editor of the Hibbert Journal, and it is entitled:

"Religious Perplexities"

The Chicago Post thinks so highly of this little book that it recently gave nearly a column of its editorial space to a discussion of its values. We quote from the book:

"Whoever sets out to follow Christ will have to follow him a long way and into some dark places. The path we have to follow is a narrow one. It runs all the time on the edge of a precipitous mystery, sometimes taking you up to the sunlit heights and the Mount of Transfiguration, and sometimes taking you down into the fires of suffering and into the shadows of death. Following Christ means that when you find these dizzy things before you, these dark things in your path, you go through them and not round them. Have you a good head? Have you a stout heart? Are you loyal to the leader in front? Easy enough while the road runs by the shining shores of the Lake of Galilee, but not so easy when it turns into the Garden of Gethsemane and becomes the Via Dolorosa."

"We make a mistake when we look to religion to relieve us of the perplexities and difficulties of life, whether intellectual or moral. In a sense we should look for the opposite. Religion will bring our perplexities to a focus; will concentrate them on a point; will show us in one clear and burning vision the depth of the mystery that confronts us in life. But in raising our difficulties to a higher level it will raise our nature to a higher level still, by liberating faith, courage and love, qualities that spring from a single root. In revealing the world as a world fit for heroes to live in, that is, a difficult world, it will arouse also the heroic spirit in ourselves, which is fit to live under those conditions. It will give us a part to play in life which puts our souls on their mettle at many points, but it will give also the spiritual power which stands the strain and even rejoices in it. It will show the cross we have to bear; but it will also show the Christ who bears it, and will awaken the Christ, as a victorious principle, within us all. Pain and suffering it will not remove; but it will quicken a divine substance within us, which is more than conqueror over these things. And, lastly, when courage, faith and love have won the victory at the supreme point of their trial, and so established themselves as the ruling powers, it will turn these qualities back upon life as a whole, will interpenetrate everything with their energy, and transfigure everything with their radiance, and raise everything to their level, and so fill the world with music and beauty and joy."

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Presbyterian church, New York, will have to be received, but it is being freely prophesied that no action will be taken save a mild exhortation to congregations to be careful in the selection of stated supplies. The coming general assembly will bring together 987 commissioners from 802 presbyteries and these will represent a membership of 1,800,000. The southern church has a membership of 350,000. The Indianapolis meeting is important in that the largest branch of American Presbyterianism will there be represented. William Jennings Bryan will attend general assembly as a commissioner from his presbytery in Florida. He is being boomed by his friends again this year as a candidate for moderator. His election is urged as a rebuke to the forces of modernism. This boom does not assume very large proportions at the present time, however.

Bishop Henderson Takes Platform Against K. C. Plans

Charging that the Knights of Columbus have been commissioned by the pope to raise a million dollars to drive the Methodists out of Rome, Bishop Thomas S. Henderson, of Detroit, of the Methodist fellowship, has taken the platform to explain the plans of his church. Bishop Henderson asserts that it is the hope of the Catholics in Rome to get the Methodist property condemned for use as a public park. Among interesting things reported by the public press con-

cerning an address by the bishop before the New England conference is the suggestion that if Governor Smith of New York is a presidential candidate next year, the latter will be called upon to declare himself with regard to the Methodist program in Rome. The bishop also charged that the Knights of Columbus still have in their treasury seven million dollars left over from their war fund.

Y. M. C. A. Administers Jewish Fund

The Jewish joint distribution committee has placed in the hands of the Y. M. C. A. the sum of fifty thousand dollars for the relief of poor Jewish students in Russia. The Baptists have contributed ten thousand dollars to this organization for the same cause. In 514 schools and colleges throughout the country special contributions have been taken up during the past winter.

Conservatives Still Seek to Oust Professor Fosdick

The challenge to theological smugness has been answered by ecclesiastical action on the part of the conservatives in New York, and they seem determined to bring to an end the ministry of Dr. Harry Emerson Fosdick at First Presbyterian church. A second attempt was made at the meeting of the presbytery on April 9 when a motion calling on Dr. Fosdick to resign or else sign the Westminster confession was introduced. The matter was put in the hands of a special com-

mittee of five on the request of First Presbyterian church leaders. There it rests at the present time, and it seems unlikely that it will come out again before general assembly.

How the Spirit of Unity Grows

In North Tonawanda, N. Y., two churches of different denominations continually find new modes of cooperation. Every year in holy week a union communion service is held in which the members of North Presbyterian church and Payne Avenue Disciples church join in happy fellowship. Last summer they jointly conducted a daily vacation Bible school. The Sunday evening services are being consolidated this year and much use is made of the latest combinations of hymns, art, special music and interpretation. The ministers of the two churches are Rev. Paul Heath and Rev. Charles H. Bloom who serve the Presbyterian and Disciples churches respectively.

Cadle Tabernacle in Indianapolis May Be Sold

Cadle tabernacle in Indianapolis was erected by E. Howard Cadle as a memorial to his mother and has been used as a meeting place for those interested in evangelistic propaganda. Recently differences have broken out in the board of trustees and Mr. Cadle has resigned from the board. He holds title to the property and may sell it. It is

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First
here it
seems
again

suggested by the public prints that Ku Klux Klan interests enter into the situation. Mr. Cadle objected to the song leader after he withdrew from the klan. A number of the trustees are klan members.

Baltimore Federation Honors Retiring Y Secretary

On April 19 the Baltimore federation of churches held its annual meeting in connection with a dinner at the Southern hotel. The dinner was especially planned as a testimonial to Mr. William H. Morris, who is retiring from the general secretaryship of the Young Men's Christian Association of Baltimore. Mr. Morris has served as secretary in that city for forty years and is one of the oldest Y. M. C. A. secretaries in the United States.

How Defense Fund of Catholic Schools Is Being Financed

The National Catholic welfare council has worked out its plans for the financing of the defense of the parochial school. The Oregon law has put a shiver into the Roman Catholic church in every section of America. In response to the demand of Archbishop Christie, \$100,000 will be given to the National Catholic welfare council to carry on the legal battle against the Oregon law. "America" gives the following account of the raising of the fund: "It should be pointed out that the Catholic school defense league is not an official but a voluntary organization of individuals interested in the Catholic school and its defense. There are no officers of any kind and no meetings to be attended. After joining the league, no obligation other than that of acting as apostles of Catholic educational truth devolves upon any members. Each member of the society is asked to con-

tribute at least \$5.00 annually to the Catholic school defense league, to talk about Catholic education at every opportunity, and, when the necessity arises, to come to its defense. In return, the league promises to send to its members all the educational bulletins published by the department of education of the national Catholic welfare council."

Genevan Pastors Issue a Call to the Christian World

At the Easter time the pastors of the Protestant National church of Switzerland issued a call to the Christian world on the subject of peace. This message from the cradle of the evangelical faith has gone around the world with its appeal. We quote from this timely message: "Have we really learned nothing from the terrible experiences through which the present generation has passed? Have we not seen towards what abyss of misery and despair a civilization inspired by pride and dominated by a passionate love of money is hastening? If the men and women of today wish to reconstruct that which those of yesterday destroyed, they must be inspired with a new spirit, the spirit of the eternal gospel. Let all of us who bear the blessed name of Christian work to prepare a new world and to draw all hearts together. Let us abstain from all feeling of hatred, from all bitter words against other nations and other men. Let us show to the young manhood the better way which leads to the universal pacification so ardently desired."

Building Bridges of International Friendship

Dr. Alfred Deismann, a foremost theologian of the established church in Germany recently made a trip to England in behalf of the peace principle. He was welcomed in the English univer-

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sities where he made addresses. This visit is a real news event in the religious circles for there has been but little religious fellowship since the war between the men of the central empires and of the allied nations that opposed them in the war.

More Members on Mission Fields Than at Home

The Moravian church according to Rev. Paul de Schweinitz, secretary of missions, has more members on the foreign field than in the home base. In four home provinces there are 46,782 souls, on mission fields 105,711. There are 290 missionaries and 2,278 native workers in the Moravian missions. The church is a very small one in America with an enrollment of 17,314 members. This membership has grown fifty per cent in the past twenty-five years.

Tobacco Will be Tabu at Baptist Meeting

Baptist ministers who are devotees of the weed will have a difficult time at Stockholm this summer. Swedish Baptists have a strong conscience with regard to the use of the weed. Announcement has been made that Swedish Baptists can have no fellowship with smokers. While Baptists have fewer users of tobacco than some denominations, they are not organized to forbid it by convention or assembly enactment as among Presbyterians and Methodists. The question is of curious interest only,

and so far no cancellations have been made at the shipping headquarters. The Methodist discipline says of tobacco: "We record our solemn judgment that the habitual use of tobacco is a practice out of harmony with the best Christian life. In the interest of a larger Christian influence and service we urge our members to abstain from the use of cigarettes and of tobacco in all other forms."

Vacation Bible School Movement Goes Forward

At Park Ridge, Ill., four churches of diverse traditions, Community, Methodist, Episcopal and Lutheran will cooperate this summer in a daily vacation Bible school. The movement received approval by the people there after the holding of a union service at which stereopticon

pictures of successful schools were shown. The problem of the idle child in small towns as well as in large cities is a very distressing one, and juvenile delinquency mounts during this period. In Park Ridge, as in most communities a search revealed the presence of sufficient local talent to conduct the school. This talent will receive modest pay and the cooperating churches will underwrite the

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budget for the enterprise. The larger cities of the county are organized with an overhead organization promoting the operation of these schools.

Disciples Minister Joins Federal Council Staff

Dr. Carl H. Barnett, for five years pastor of Oak Cliff Christian church of Dallas, Tex., has been called to the staff of the Federal Council of Churches. He will be associated with the social service commission as head of the department of church and community relations. Dr. Barnett is a graduate of Butler college and of Yale. He has held pastorates in Rochester, N. Y., Brazil, Ind., and in Dallas. He gained employment a year ago in the Armour packing plant in Ft. Worth incognito and worked among the low paid workers in order to get something of their point of view. During the world war he was director of religious work at Ellington field.

Original Broadcaster Succeeds in Church Work

Rev. Percival H. Barker was the first Presbyterian minister in this country to broadcast his sermon. For two years now the Westinghouse company has been sending out his services from station KDKA. Point Breeze Presbyterian church has been greatly prospered meanwhile. During eighteen months 536 new members have been added, and the budget of the church has been increased from \$18,000 to \$46,000. The congregation recently increased the minister's salary \$1,700 and arranged to build a manse on a choice location at an expense of \$28,000.

President Harding May Visit Alaskan Missions

The home mission board of the Presbyterian church, hearing that president

Harding is contemplating a visit to Alaska, has sent him an invitation to visit certain of the mission stations of the frozen north. The Presbyterians are proud of their Point Barrow hospital which is nearer the north pole than any similar institution.

Community Church Has Six Year Record

When the community church movement first came into view on the ecclesiastical horizon it was treated by some as a fad. The successful operation of these churches in many communities has produced a very different impression on wise church leaders. The Ohio Christian News, federation organ, gives an account in a recent issue of the successful operation of a community church at Garretts-

ville, O., where Baptists, Disciples and Congregationalists are in happy fellowship. The combined membership of the three churches in that village six years ago was 185, and it is now 288. A similar growth has been made in Sunday school work. The missionary offerings are sent to any board chosen by the donor and undesignated offerings are divided equally between the three denominations.

Community Church Secures New Buildings

In Freewater, Ore., is a federated church formed by the union of a Con-

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gregational and a Presbyterian church in a village of a thousand people. It has had a successful history of twelve years, and is still the only church in town. Recently a \$35,000 church edifice was erected and is now entirely paid for, as well as a good parsonage for the minister, Rev. H. C. Stover. On Easter Sunday forty-three persons were received into the membership of the church, including some of the foremost citizens of the town. On a recent evening a pipe organ was dedicated with a sacred concert.

College Entertains Ministers from Surrounding Territory

An interdenominational conference was held at Walla Walla, Wash., in March under the joint auspices of Whitman college and the ministerial association of the city. Pastors of all denominations living within a hundred miles were invited. The trustees of the college arranged for the principal speaker, Rev. Chauncey J. Hawkins, pastor of Plymouth Congregational church, Seattle, to address the college students for three mornings at chapel on "Knowing God Through Experience," and to address the conference each evening. His first topic was "God and the Problem of Evil," the second "A Modern Interpretation of Christ." Other speakers were Rev. Gilbert W. Laidlaw, of Pullman, rector of St. James Episcopal church, who spoke on "The Enrichment of the Spiritual Life;" Prof. E. T. Allen, of the chair of Biblical literature of Whitman, who spoke on "Biblical lands, places, and peoples;" and addresses were given also by the local pastors of the Presbyterian, Christian and Methodist churches. While the attendance was not large, it was representative of the various denominations.

Educational Funds for Orient Is Complete

The special drive for women's colleges in the orient is reported complete, two million dollars having been raised by the women. The remainder will be contributed by the Rockefeller fund, making the total of three millions. Celebrations have been held in the various schools of the orient where the women students have been overjoyed by the receipt of the good news.

Methodists Organize Ladies' Aid by Conferences

The Ladies' Aid societies of the Methodist Episcopal churches are highly esteemed and the conference leaders are working to bring them to larger efficiency. In several sections of the country conference meetings of representatives of the societies have been held. In New England such a conference was recently held at Waltham, Mass. The district superintendents were present. The needs of Italian immigrants were discussed by a visiting speaker.

Publicity in Dayton, Ohio, a Marked Feature

Dayton, Ohio, churches are very much alive and through the Dayton papers the call to the religious life is continually

sounded. Paid advertisements appear twice a week and contain not only exhortation but also newsy items about the church life of the community. A sign-board company of the city donated a lot of space in January and this was used by the council of churches for religious purposes. Eighteen bill-boards were in use during that month.

Will H. Hays Will Voice Cause of Old Ministers

Will H. Hays, czar of the moving picture industry, is a Presbyterian elder holding his membership in the church at Sullivan, Ind. Mr. Hays will attend general assembly at Indianapolis. While there he will make an address in behalf of the old ministers of the denomination. The board of ministerial sustentation and relief will hold a popular meeting on May 17. This is part of a campaign in behalf of a fund of \$15,000,000 to add to the endowment of the board. Following the address of the movie chief, a motion picture will be shown entitled "Soldiers of the Cross."

Will Pray for Christian Unity

An appeal has been issued to the Christian world for an octave of prayer in behalf of Christian unity during the week preceding Whitsunday, May 13-20. Christians are asked to pray for the visible unity of Christendom. The call to prayer is signed by men of a number of communions, including: Anglican, Armenian, Baptist, Congregational, Czechoslovak, Disciples, Eastern Orthodox, Friends, German Evangelical, Lutheran, Methodist, Moravian, Old Catholic, Presbyterian, Reformed, South India United.

Promoters of Church Finances Confer

Under the leadership of the Federal Council of Churches, the promotional agencies of the various denominations convened at Baltimore April 24-26. Many of these men were workers in the Inter-church world movement and since its dissolution they have had no fellowship. The Baltimore federation of churches provided hospitality for the workers. At the public meetings, Bishop William F. McDowell, Dr. Cornelius F. Woelfkin and Fred B. Smith made addresses. Mr. R. A. Doan of Akron, O., a Disciples layman who gave up a thriving business

to become a missionary promoter, was prominent in the meetings. A whole session was given over to local church publicity, and at this session Rev. A. J. Weeks, editorial secretary of the Southern Methodists, Arthur E. Hungerford, publicity adviser of the Baltimore federation and Rev. Robert F. Gibson, of the department of publicity of the Episcopal church made addresses.

Dr. Woelfkin Rocks the Boat in New York.

New York is filled with theological discussion this winter, and a new storm center has arisen in the vicinity of Park Avenue Baptist church. On April 29, Dr. Cornelius Woelfkin declared himself an "out-and-out modernist." He took up such controverted subjects as spiritualism, faith cure, the theater and many other topics on which conservatives have pronounced views, and found himself at variance with these views. He is being

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called an infidel by conservative Baptist leaders because he attacks the close fellowship practice of his denomination. It is announced that Dr. Woelfkin's church will soon consider a resolution opening the membership of the church to the unimmersed. On this subject the pastor said:

"Our practice of excluding members of other denominations unless they are baptized again in our rite is out of harmony with the spirit that is growing in the churches. We have already opened our communion table to other Christians and this proposed step follows that logically. Do you suppose that in heaven when communion is celebrated, John Calvin, John Knox, John and Charles Wesley and other great leaders in the non-Baptist world will be denied the privilege of sitting with Baptists?"

Disciples Minister Leads Community Movement

The Disciples, Methodists, Baptists and Presbyterians at Huntsville, Tex., following a community custom of many years' standing, have just closed a series of union services under the leadership of Rev. Graham Frank, pastor of Central Christian church, Dallas, Tex. Mr. Frank's messages were received with marked appreciation, winning hearty endorsement regardless of denominational lines, and bringing many, not only of the community, but of the students of the Sam Houston State college for teachers, into connection with the various churches of Huntsville. Morning sessions were held in the Presbyterian church, and for evening and Sunday sessions a warehouse was converted into a tabernacle and accommodated large audiences.

Chaplain now a Recognized Force at Army Posts

The army chaplain of today is recognized as a real force for good among the enlisted men. Recently Chaplain Joseph G. Garrison was installed at Fort Sheridan, located near Chicago. The installation ceremony was carried out by General V. H. Moseley who signified in a brief address his appreciation of the importance of this field of service. He said: "We must have the very best men for this work. For this reason I have had several chaplains eliminated who did not make the grade. I looked up Chaplain Garrison's record before he was assigned and found out that he made good wherever he was stationed." This chaplain has an arts degree, a divinity degree and some additional graduate study to his credit.

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